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INTRODUCTION.

THE Purana which describes the occurrences of the Isana Kalpa and was related by Agni to
The subject-matter. Vasistha, is called Agneya. It consists of sixteen thousand stanzas distributed in three hundred and eighty-three chapters. The Puranas have obtained the name of *Panchalakshana* because their contents generally embrace five topics namely (1) Primary creation, or cosmogony, (2) secondary creation, (3) genealogy of gods and patriarchs, (4) reigns of the Manus, (5) history of the solar and lunar dynasties. The definition does not however necessarily signify that the Puranas exclusively deal with these topics only. On the contrary, every Purana dwells at length on one or more particular subjects and in some, these five primary topics occupy a very subordinate position. Our remark is particularly applicable to Agni Purana more than three-fourths of which have no connection however with the five principal topics. In the introduction Suta describes the subjects of knowledge, and therefore, the subject matter of this Purana, is two-fold—namely *Parāvidya*, sacred knowledge or theology and *Aparā Vedyā*, profane knowledge or the arts and sciences known to the people. The subject matter of the Agni Purana is thus described in the Introduction :—

AGNI said :— Vishnu is the fire of universal dissolution and I am Rudra. I will communicate unto thee the essence of learnings, the Purana, that is the cream of all sciences and the cause of all ; (13) [Containing an account of] creation and dissolution, of various families, periods of Manu and genealogies. The Lord Vishnu assumes the forms of fish, tortoise &c. There are two sciences, superior and inferior. O twice-born one, the Vedas, Rik, Yayush, Saman and

Atharvan, the six auxiliaries of the Vedas, namely (Sikshā), the science of proper articulation and pronounciation, (Kalpa) ritual or ceremonial, (Vyakarana) grammar, (Nirukta) etymological explanation of difficult Vedic words (Jyotish) astronomy, (Chhandas) science of prosody, (Abhidhāna) lexicon, Mimāṃsā, Dharma Sastras, Puranas, Nyaya, medical science, musical science, the science of archery and Political economy—these all are the inferior sciences. The superior science is that by which Brahma is comprehended (14—17). I will describe unto thee the great Purana, Agni, containing the great and eternal science of Brahma, that which is invisible, incomprehensible, stable and eternal; and is the cause of fish and other forms, recounted unto me by Vishnu and unto the celestials in the days of yore by Brahmā (18—19).

In the general treatment of the subjects the author, however, does not stick to the five principal topics which should constitute a Purana. The general character. He even loses sight of the two-fold knowledge, divine and secular set forth by him originally in the introduction. He has introduced a number of topics, useful to men, without any system or method. His work is more like an Encyclopædia, containing a variety of useful topics bearing on later Sanskrit learning for Vedic rituals are seen no where in the book.

The contents of this Purana clearly show that it has no sectarian leaning. It impartially treats of Vaishnava, Saiva, and Sakta forms of worship. It is more a compendium of Sanskrit learning than the advocacy of any particular form of religion. It is classed among the *Tamasa* or the delusive division of the Puranas. Professor Wilson thus remarks on the general character of this Purana.

“From this general sketch of the Agni Purana it is evident that it is a compilation from various works; that consequently it has no claim in itself to any great antiquity,

although from the absence any exotic materials, it might be pronounced earlier, with perhaps a few exceptions, than the Mahomedan invasion. From the absence also of a controversial or sectarial spirit, it is probably anterior to the struggles that took place in 8th and 9th centuries of our era between the followers of Siva and Vishnu. As a mere compilation however, its date is of little importance, except as furnishing a testimony to that of the materials of which it is composed. Many of these may pretend no doubt to considerable antiquity, particularly the legendary accounts of the Avataras, the section on regal policy and judicature and genealogical chapters, how far the rest may be ancient is perhaps questionable, for there can be little doubt that the Purana, and comprehending such incongruous admixtures, is not the entire work as it at first stood. It is not unlikely that many chapters were arbitrarily supplied about 8 or 9 centuries ago, and a few perhaps even later, to fill up the chasms which time and accident had made in the original Agneya Purana."

He again remarks in his introduction to the Vishnu Purana :—

The cyclopædical character of the Agni Purana, as it is now described, excludes it from any legitimate claims to be regarded as a Purana, and proves that its origin cannot be very remote. It is subsequent to the Itihasas, to the chief work on grammar, rhetoric, and medicine, and to the introduction of the Tantrik worship of Devi. When this latter took place, is yet far from determined; but there is every probability that it dates long after the beginning of our era.

The materials of the Agni Purana are, however, no doubt, of some antiquity. The medicine of Susruta is considerably older than the ninth century; and the grammar of Panini probably precedes Christianity. The chapters on archery and arms, and on regal administration, are also distinguished by an entirely Hindu character, and must have been written

long anterior to the Mahomedan invasion. So far the Agni Purana is valuable, as embodying and preserving relics of antiquity, although compiled at a more recent date.

Professor Wilson gives the following summary of the contents of this Purana which will give our readers some idea of the numerous subjects treated of in this work.

The early chapters of this Purana describe the Avatars, and in those of Rāma and Krishna, avowedly follow the Ramayana and Mahabharata. A considerable portion is appropriated to instructions for the performance of religious ceremonies; many of which belong to the Tantrik rituals and are apparently transcribed from the principal authorities of that system. Some belong to mystical forms of Saiva worship, little known in Hindusthan, though perhaps, still practised in the south. One of these is the Diksha or initiation of a novice: by which with numerous ceremonies and invocation, in which the mysterious monosyllables of Tantras are constantly repeated, the disciple is transformed into a living personation of Siva, and receives, in that capacity, the homage of his Guru. Interspersed with these are chapters descriptive of the earth and of the universe, which are same as those of the Vishnu Purana; and Mahatmyas or legends of the holy places, particularly of Gaya. Chapters on the duties of kings and on the art of war then occur, which have the appearance of being extracted from some older work, as is, undoubtedly, the chapter on judicature, which follows them, and which is the same as the text of the Mitakshara. Subsequent to these we have an account of the distribution and arrangement of the Vedas and Puranas and, in a chapter on gifts, we have a description of the Puranas, which is precisely the same and in the same situation, as the similar subject in the Matsya Purana. The genealogical chapters are meagre lists, differing, in a few respects, from those commonly received, as hereafter noticed, but un-

accompanied by any particulars such as those recorded or invented in the Markandeya. The next subject is medicine, compiled, avowedly, but injudiciously, from the Susruta. A series of chapters on the mystic worship of Siva and Devi follows; and the work winds up with a treatise on rhetoric, prosody, and grammar according to the Sutras of Pingala and Panini.

It is extremely difficult to find out exactly the period when this cyclopædic work was written.

Date,

It was undoubtedly written long before the Mahomedan invasion. "The chapters, twelfth to fifteenth, in which a synopsis of the Ramayana and Mahabharata is given, conclusively prove that the work was written long after Ramayana and the Mahabharata and at a time when those works had become very old and abstracts of them, were likely to be prized by the general readers.' This is the view of Dr. Rajendra Lala Mitra. Besides many mystic rites, mantras and ceremonies, with which this Purana teems and many of which are entirely obsolete now and thoroughly inexplicable clearly prove its antiquity. The mantras are generally of the Tantric type. It may be that this work might have been written after Tantric form of worship had been introduced in this country. The likely inference is that this work was written after the Tantric period and as the author wanted to make a compilation of the history, mythology, rites, ceremonials, &c., of the Hindus for the information of the general readers he gave an account of many obsolete rites and mantrams that were in vogue in very ancient time.

The numberless obsolete rites, ceremonials and mantrams

Important topics

described in this Purana, are of no interest to a general reader. But the chapters on medicine, materia medica and pharmacy as well as those on the treatment of elephants and horse diseases are highly interesting. Besides an exhaustive account of

Para-Vidya and the science of Brahma occurs in this Purana. It is a very interesting account and will prove, without doubt, highly useful to the readers. The chapters on Law-Courts, Judicial Officers, evidences, inheritance, boundary and other disputes, &c., may not be very useful to those who are familiar with the law literature of the Hindus codified by Manu, Mitakarshara &c., but they will afford a very profitable and interesting study to the general readers who have not the time and patience to go through those voluminous treatises. The subject of training in the use of arms and armour is treated in four chapters; of these archery is principally dealt with. These chapters are highly interesting and their abstracts will be found in Dr. Wilson's "essay on the Art of War as known to the Hindus." Dr. Rajendra Lala Mitra thus writes on the subject of *Gaja Ayurveda* and the veterinary art treated of in this Purana.

"The subject is named *Gaja Ayurveda* and is explained by one called Pālakapya and the latter, instead of addressing Susruta, makes Lomapada, king of Anga, the receiver of his instructions. At the close of chapter 291 Agni distinctly says that the instructions regarding horses had been imparted by Salihotra to Susruta and those regarding elephants had been communicated by Pālakapya to the king of Anga; the obvious inference is that the two names indicate not the same but two different persons.

In the next chapters Dhanwantari again takes up the thread of the discourse and dwells at some length on the value of the horse as a vehicle, and proper times and modes of using the animal. He concludes by saying that he would quote the words of Sālihotra on the good and bad points of horses and on the veterinary art. Accordingly chapter 288th is devoted to the quotation in question. Sālihotra is said to have been a Rishi of great renown who had acquired the veterinary art from the celestial horse doctors the two Aswins and had written the first book on the subject for

human use. His work has not yet been met with, but an abridgment of it by Nakula, the fourth of the Pandu brothers, is still current and veterinary art is in India indicated by the name of the Rishi. The vernacular form in northern India and also in Bengal is *Saluteri* and the practitioner of the art *Saluter*. In the reign of Ghiasuddin Muhammad Shah Ghilzai, A. H. 783-A.B. 1381, a Sanskrit work, styled *Salotar* appeared in a Persian dress under the name of *Kurrat-ul-mulk* and extended to 41 pages. Even before that, an Aarabic version had appeared under the name of *Kitabul Baitarat*, and subsequently in the reign of Shah Jahan a Persian translation was prepared of a Sanskrit work named *Salotorai* which extended to 16,000 slokas. There is nothing however to show whether the original of any of these three versions was the work of Salihotra or a later compilation on farriery. Seeing that the word *Saloteri* is now become a common noun for farriery, I am of opinion, that the Persian versions were not taken from the original work of Salihotra, but from a later compilation, and this is confirmed by the fact of the originals of the three versions having been of very unequal lengths. It is doubtful if the verses quoted in the Agni Purana retain the *ipsissima verba* of Salihotra or are paraphrases."

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CHAPTER LXXXVII.

THE God said:—Now the principle of beatific knowledge should be duly united with the beatific principle of absolute peace. The preceptor should meditate upon the two fundamental principles of the universe, together with the gods Bhaveshvar and Sadashiva as located therein. He should contemplate the two letters 'Ha' and 'Ksha,' and the Rudras known as the Samana Rudras, together with the regions (Bhuvanas) they preside over, as merged in the abovesaid beatitude of absolute peace. Oh Brahman, I shall enumerate the names of the abovementioned Rudras which are as follows:—Pravhaba, Samaya, Kshudra, Vimala, Shiva, Ghana, Ghana, Niranjanakar, Sashiva, the two Diptikaris, Tridesheshvar, Tridesha, Kala, Sukshma, and Amvujashvar. The twelve padas, or the terms of epithet with which the Rudras are to be invoked, and which the abovesaid beatific principle should be contemplated as stuffed

with, are as follows :—Obeisance to the (eternal one) pervading the infinite expanse of ether. Obeisance to (the supreme being), who is manifest in the shape of the heaven. Obeisance to the all-pervading Shiva (the blissful-one). Obeisance to the infinite one who knows no lord or master, and who is independent of any hold or receptacle. Obeisance to the one, who is changeless eternal truth. Obeisance to the infinite, changeless being, who is the theme of contemplation in all forms of yoga meditation. Obeisance to the eternal Yogi, who lives on contemplation of his votaries. These are the twelve phrases of invocation. Similarly the preceptor should meditate upon the absolute subjective personality of the universe in the abovesaid phase, together with the two Upakar-Mantras and the two occult nerves known as the Alamvusha and Ayusha, and the two supplementary vital winds, known as the Krikara and the Kurma. The sense of touch, and the sense organ of hand should be looked upon as the only two sorts of sense-perception, which characterise the beatific principle under discussion. The attributes of touch and sound are the only attributes which mark the contents of the beatitude of absolute peace; and the only cause to which it owes its origin, and from which it has emanated, should be held as coming out direct of the god Shiva, who is the lord of the universe. The fourth state of consciousness, or the purely psychic state which lies beyond the states of waking, dreaming, and sleeping, which the human consciousness is made of, should be regarded as the state of consciousness which prevails in, and characterises the inmates of, the beatific principle of pure and absolute peace. The preceptor should psychically project into the same all the different Bhuvanas. (1—7.) The preceptor should enter into the beatitude of peace and stir up therein the new-born soul-life and take that out through the psychic string merged in the abovesaid Shanti Kala and carry the same into his own soul. After that he should

project the same into the receptacle for sacrificial fire (1—8): The god Isha should be prayed as follows:—"Oh Isha, thou art the presiding deity of the beatitude, about to be evoked in disciple to be initiated. In him I evoke the above-said beatitude with a view to open the path of his salvation. Dost thou take mercy on him, Oh God!" The god and the goddess should be invoked, and the new-born soul-life should be stirred up in the heart of the disciple, and the preceptor should draw out and merge the same in his own soul, by contemplating it as permeated with the essence of the universal father and imaginarily cast the same into the womb of the goddess, by exhibiting the Udbhavamudra and by repeating the principal Mantra of the god preceded by the Hrid-Mantra.

The Hrid-Mantra should be repeated for endowing the beatitude under discussion with a corporeal frame as it were. The Mantra, known as the Panchashira-Mantra should be read for bringing the same into being. Its safe continuance should be ensured by uttering the Shikha-Mantra. The Mantra of Armour should be read aloud for providing it with enjoyments, and for its final rest the Mantra of Weapon should be read aloud. The streams of vital currents in its body, should be purified with the essence of the Hrid-Mantra, and the rites of Garbhadhana, etc., should be done unto it, as previously described. The noose of thread round the body of the disciple, should be untied by repeating the Mantra of Armour, and five times the oblation should be cast, into the fire with the Astra-Mantra, for annihilating the seed of impiety. The noose thus untied, should be severed with a knife, over which the Astra-Mantra had been seven times repeated. The Astra-Mantra being "Om Houm to the beatitude of absolute peace." The chord should be gathered up in a knot, put into the sacrificial ladle with clarified butter, and cast as an oblation into the sacrificial fire with the Kalastra-Mantra. Five times the Homa ceremony

should be performed with the Astra-Mantra for the purpose of preventing the fresh cropping up of the seed of sin, and the Prayaschitta Homa should be performed with eight oblations, offered with the Mantra which runs as "Om Has to the weapon (Ashtraya) Hun Fut." The preceptor should invoke and worship the god in his heart, and perform the rite of Tarpana in his honour. The dowry (Sulka) should be presented to the god as follows:— "Om Ham, O god, accept this dowry of intellect and egoistic knowledge. Om obeisance to thee. The mandate of the god Shiva should be read out to him to the following effect:—"Be gracious, O Lord, to the disciple, who though subject to cravings and desires which the beasts of the field are heir to, has burnt down his lower nature. Dost thou not stand in the way of working out his own salvation. The preceptor should bid the god adieu, and bring about an union of the crescent of his soul, and its universal progenitor known as the Rudra; and project the same into the head of the disciple, by exhibiting the Udbhavamudra, and by uttering the principal Mantra sacred to the god. The preceptor should take leave of the god and the goddess who are the parents of the universe, after having worshipped them with flowers and perfumes, etc., and cast the final oblation into the fire thus closing the sacrifice. The rite of making up the deficiency in the procedure of the sacrifice, together with the rites of Tadana, etc., should be duly performed with the Vija-Mantra in the course thereof, which is its only distinctive feature. Thus the beatific principle of peace should be purified (19—25).

CHAPTER LXXXVIII.

THE GOD said :—In his own soul the preceptor should blend the beatific principle called the Shantyatita Kala, with its sister principle known as the beatitude of absolute peace, the tattvas or the fundamental principles should be duly merged in the united beatitude as laid down before. The union should be brought about by repeating the Mantra which runs as “Om Hnu, Kshoum, Houm, Ham.” In the said principle, should be merged the energies of the god Shiva and his goddess, the two fundamental principles of the universe, and the eight Siddhis which are known as the Dipaka, Ruchika, Mochaka, Urubhagami, Vyomarupa, Anatha, Anashrita and Omkararupada. The Mantra sacred to the Ishana manifestation of Rudra, the sixteen letters beginning with the vowel ‘A’ and ending with the ‘Visarga,’ and the two occult nerves, Kuha and Shankhini, together with the two supplementary vital winds, known as Devadatta and Dhananjaya, should likewise be looked upon as pervading the same. The proper sensibles of touch and hearing are the only proper sensibles, which obtain in the region of beatitude named above. The universal ether with its attribute of sound, is the predominating element of the beatific phase under discussion, and the state of consciousness which distinguishes the same should be known as the state which is beyond the Turya state (the state of consciousness unaffected by waking, sleeping or dreaming); and the god Sadashiva should be known as the sole cause working in the abovesaid phase. Thus the collection of the beatific principles should be meditated upon, and the rite of Tadana, etc., should be performed. The preceptor should perform a similar rite unto the noose of thread,

after having imaginarily divided the same into parts, with the principal Mantra followed by the Fut Mantra. He should penetrate into the inside of the noose, by repeating the above Mantra coupled with the term Namas (obeisance) in the end, and therein unloose the beatific principle under discussion, by repeating the same Mantra with the term Fut thereto appended (1—7). Then the beatitude, which should be made covered over with the essence of the Shikha, and the Hrid-Mantra followed by the term Svaha, should be psychically drawn out of the head of the above noose of thread, by exhibiting the Srinimudra; and the preceptor should project the same into the sacrificial fire-receptacle, by uttering the principal Mantra preceded by the Hrid-Mantra and coupled with the term Namas (obeisance) in the end, and by practising the Rechaka form of Kumbhaka. The Mudra known as the Udbhavamudra should be exhibited at the time of such projection; and the abovesaid beatific principle should be worshipped therein like the beatitude of non-action, the god Sadashiva having been previously worshipped and propitiated (8—10). The above god should be reverentially addressed as follows :—"I initiate this disciple, Oh lord, in the region of eternal time of which thou art the supreme lord. Be gracious, Oh lord, on the disciple who is a seeker of salvation." The god and the goddess should be invoked and worshipped as before. The rites of Tarpana and Sanniddhikaran should be done unto them; and the preceptor should stir up the psychic energy in the heart of the disciple, by gently beating against his breast, while repeating the Mantra which runs as "Om Ham Houm, Ham, Fut." Then he should penetrate into the heart of the disciple, and divide his psychic energy drawn forth into the noose of thread impregnated with the beatific principles, with the essence of the Mantra of weapon (Om Ham, Has, Hrun, Fut), and by exhibiting the greater Ankusha (Mace) Mudra. Subsequent to that, he

should attract and merge the same in his own soul; the Mantras which should be repeated both at the time of att action and merging, being the Mantras "Om Ham, Ham Him Svaha to the soul," and "Om Ham, Ham, Him, obeisance to the soul" respectively (11—14). The union of the god (Vagishvara) and the goddess (Vagishvari) should be meditated upon; and the preceptor should project the above psychic principle in the womb of the goddess, as laid down before. The rites of Garbhadhana, etc., should be performed as before, and hundred times the principal Mantra, coupled with the Mantra of release, should be repeated, for the purpose of making the wordly bonds of the disciple to fall off. Five times five, the oblations should be cast into the fire with the Mantra of Armour, with a view to break through the bonds of life, and to annihilate the the latent energy of evil in the disciple. Seven times the Kala-Mantra; preceded by the Mantra of Weapon, should be repeated over the knife; and the noose of thread should be severed therewith. The Mantra which should be repeated on the occasion being "Om Ham to the noose of beatitude beyond that of the absolute peace (Shantyatita Kala) Has Hum Fut" (15—18). Then the preceptor should bid farewell to the severed noose, as before described, gather up the same in a knot, place it in the sacrificial ladle, full of clarified butter, and cast the same therewith into the fire by repeating the Kala and the Astra Mantra. Five oblations should be cast into the sacrificial fire, for arresting the recrudescence of the evils of life, that bind a soul to this miserable terrestrial existence; and eight oblations should be offered by way of making up and atoning for any defect or deficiency, that might have lurked in the performance of the sacrifice (19—20).

The god Sadashiva should be invoked and worshipped, as before directed. The rite of Tarpana should be done unto him, and his sovereignty over the region of beatitude into which the disciple had been initiated, should be returned

to that deity as follows :—"Om, Ham Sadashiva take this dowry of the principle of mind, symbolised in the mystic zero. Swaha!" The mandate of the god Shiva should be read out to him as follows :—"Bind not this disciple, O lord, again to the cycle of life, who being an animal in body, has yet consumed his animal propensities. Take mercy on him, O lord." The final oblation should be cast into the fire, by repeating the principal Mantra sacred to the god Shiva, and the preceptor should bid farewell to the same deity. After that the Guru or the preceptor should merge in his own soul, the pure and absolute soul, shining majestic like the autumn full moon just appeared on the border of horizon, and effulgent with the essence of Rudra, by exhibiting the Samharmudra; and subsequently project the same into the inner self of the disciple, by exhibiting the Mudra known as the Udbhava-Mudra. The preceptor should place the washings of the Argha offering on the head of the disciple, and devoutly pray for their pardon, and bid them adieu after addressing them as follows :—"Pardon me, O universal parents! for the trouble I have given you for the purpose of initiating this disciple. Depart in pleasure, O thou universal father, and O thou universal mother, to your own place" (21—26). The preceptor should repeat the Shikha-Mantra over a steel knife, and cut therewith, to the length of four fingers, the tuft of hair on the crown of the disciple which is emblematic of knowledge. The Mantra which should be repeated on the occasion, is "Om Klin to the tuft of hair on the crown of the head (Shikayai) Hnu Fut, Om Has to the weapon (Astraya) Hun Fut." Then the cleft hairs abovedescribed, should be put into a crucible of cow-dung, which should be covered over with the same substance. The crucible should be put into the sacrificial ladle, full of clarified butter, and cast into the fire as an oblation, accompanied by the Mantra of Weapon followed by the Hnu Fut Mantra. Then the preceptor should wash the two sorts

of sacrificial ladle, known as the Sruk and the Sruva, rinse his mouth with water, and cause the disciple to be bathed. Subsequently, the Guru should stir up the soul, thus blended or united, by repeating the Mantra of weapon, disjoin and worship the same as previously laid down and merge it in the petals of the lotus (solar plexus) of his own heart (27—30). The preceptor should remove the attributes of material existence in the disciple enveloping his soul-light, and by offering the final oblation in the following way :—The sacrificial ladle should be filled up with clarified butter, and the preceptor should hold the other sacrificial ladle known as the Sruk, with its cavity turned downward according to the rites of Nityakarma (daily rites of worship), and by exhibiting the Sankhasannibha-Mudra. He should expand his chest and hold up his head erect, as should be done at the time of uttering the Nada-Mantra,—Om,—with his sight immoveably fixed, his heart filled with the contemplation of the Supreme Being and hallowed by the presence of the eternal blissful one. Then he should draw out of his own heart, and that of the disciple and the tongues of the burning sacrificial fire, the occult soul-nerve-ganglia, and locate the same at the head of the sacrificial ladle. The soul-energy, manifest as a luminous point, should be meditated upon at that part of the ladle, and the seven following principles of sound should be united with the same in turn. The preceptor with his mouth a little open and his breath-wind restrained in the Puraka form of Kumbhaka, should first unite with the soul-point, the principle of life, and then the principle of absolute truth, after having repeated in succession the Mantras known as the Hrid, etc. The real nature or essence of the "Om," permeating the occult soul-nerve known as the Sushumna, is the third principle which should be united with the soul-point, situate at the head of the sacrificial ladle, whose reverberations would faintly and faintly die away in the seventh cause. The sound emitted by the psychic energy in its passage

towards the cavity of the brain, should be deemed as its Visvara, and is the fourth principle which should be united with the luminous soul-spark described above. The sound emitted by the universal life, and which cannot be measured by any standard of energy, is the principle of the sixth Visvara which should be blended with the above, the seventh principle of unison being that which lies beyond the region of Shakti (pure energy). The preceptor should then fill in his heart with his breath-wind restrained in a Puraka form of the Kumbhaka, by opening his mouth a little, and slowly and gradually project the principal Mantra (Houm) into the soul of the disciple as follows:—The letter 'Ha' should be projected into the lightning-stream of soul-energy which flows invisible through the six occult nerve-ganglia in man, and which is the moving principle of life. The letter 'U' should be projected into the part above the umbilicus of the disciple, so as to occupy a space measuring a span in length. The letter 'Ma,' which is emblematic of the essence of the god Rudra, should be projected into the part over the region of his heart so as to occupy a space of four fingers, the Mantra "Om" being projected into the region of the throat so as to fill up a space of eight fingers and the letter 'Ma' which is the symbol of the divine essence of Rudra into the penultimate region of the disciple, which would occupy a space of four fingers. The nasal phonetic sign (Vindu) should be projected into the occult nerve-ganglion of the disciple, between the eyebrows, and lastly the Mantra "Om" should be projected into the cavity of the brain (Bramha-randhra) which is supposed to be the seat of the soul, the Vindu and the "Om" being emblematic of the godhead and the essence of the god Sadashiva respectively (31—43). The preceptor should meditate upon the soul of the disciple, after having merged the same in the essence of the god Sadashiva, located in the supreme principle in the cavity

of the soul, and whom the thoughts cannot conceive and the mind is incapable of comprehending, and who is the abode of all eternal, universal truths. Then the preceptor should cast the oblation unto the god Shiva, located in the sacrificial fire, by repeating the Shiva Mantra coupled with the term Vousat in the end, with a view to make the Yoyanika steady as it were; and then cast into the fire, a ladleful of clarified butter described above, as the final oblation completing the sacrifice (44—46). Then the soul possessing the six godly attributes, should be taken out of the supreme being, duly meditated upon, and projected into the body of the disciple by repeating the following Mantra "Om Ham oblation to the soul for making it omniscient, Om Ham oblation to the soul for the purpose of making it all contentment. Om Ham oblation to the soul for making it cognisant of its originless existence. Om Ham oblation to the soul for the purpose of making it aware of its eternal aloofness. Om Ham oblation to the soul, so that it may not lose its power anywhere, and Om Ham oblation to the soul for making it irresistible everywhere" (46—48). The preceptor should sprinkle the drops of ambrosia from the Argha-offering, on the head of the disciple, with a view to alleviate and relieve the pain, caused by projecting such a violent and piercing soul-force into the disciple. He should make obeisance to the sacrificial pitcher, sacred to the god Shiva, and situate in the sacrificial shed on the righthand-side of that deity; and place on his righthand side the disciple, with the peace of soul beaming in his face. The preceptor should address the deity named above as follows:—"You have favoured this disciple, Oh lord! by taking seat in this corporeal frame of mine. Increase, Oh God, the devotion of the disciple towards yourself, the fire-god, and the preceptor." Then he should make obeisance to him, and bless the disciple, and offer the eight scented flowers enjoined to be offered on the occasion, to the god

Shiva. The disciple should bathe with waters, out of the sacrificial pitchers sacred to the god Shiva, after which the sacrifice should be closed (47—52).



CHAPTER LXXXIX.



THE God said :—I shall shortly describe the form of spiritual initiation known as the Tattviki initiation. The noose of thread should be hung down from the head of the disciple ; and the union of the tattvas or the fundamental principles, and the soul of the preceptor should be brought about as previously described (1). The preceptor should contemplate in the noose or the thread, the fundamental principles beginning with those of time and heat, and ending with that of pure bliss, like the beads in a rosary (2). The principle of bliss (Shivatattva) should be invoked ; and the rite of Garbbadhana should be done unto the same, as laid down before. The sovereignty of the god should be returned to him, and the preceptor should give him a dowry of all things, by repeating the principal Mantra. The final oblation should be cast into the fire ; permeated with the sound-essence of all the fundamental principles, with each one of which the disciple would attain salvation. Another such full-oblation should be offered to the god Shiva, with a view to make the union of the souls firm and inseverable, after which the disciple should be bathed with waters out of the sacrificial pitcher, sacred to the abovenamed deity (3—5).

CHAPTER XC.

THE God said:—The preceptor should perform unto the disciple, the rite of Abhiseka as follows, for the purpose of conferring prosperity on him. The disciple should be worshipped at the outset, and the eight pitchers should be duly stowed, on the eight angular points of the sacrificial shed, starting with the south-east, one being placed in the middle. In the eight pitchers described in the preceding line, the preceptor should invoke the eight oceans respectively known as the oceans of alkali, curd, wine etc., and locate therein the eight Rudras respectively known as (1) Sikhandi, (2) Srikantha, (3) Trimurta, (4) Ekarudraksa, (6) Ekanatra (7) Sukshma, and (8) Ananta Rudra. In the pitcher at the middle of the sacrificial shed, the preceptor should locate the god Shiva together with the Mantra held sacred to him, and the presiding deities of the different quarters of the heaven, in the different corners and angular points of the sacrificial shed. In the shed erected for the purposes of sacrificial bathing, an earthen platform should be raised, measuring two cubits in length and eight fingers in height, wherein the cushion of eternity (Ananta) of the god Shiva, should be imagined as spread over a mattress of Bael leaves (1—6). The preceptor should cause the disciple to be seated on the same, with his face turned towards the East, and perform the rite of Sakalikaran (the act of assigning the different parts of the body to the different deities with the different Mantras) unto him, and worship him as before. The body of the disciple should be rubbed over with Kanjika, (decoction of rice), ashes of burnt clay, grass, cow-dung, Golaka, white mustard, and washings of curd. Waters of the sacrificial pitchers in which the oceans of alkali, curd, wine, etc, have

been respectively invoked, should be poured out over the head of the disciple, by repeating, the Hrid, Vidyeshā and the Shamvara-Mantras coupled with term Svādha. Then the disciple should be clad in a pair of white clothes, and seated on the righthand side of the preceptor, who should again worship him on the cushion mentioned before, and worship him as above described. The preceptor should address him as follows:—"From this day you shall well test the recipient of the garments and paraphernalia of a Yogin, such as the anchorite's turban, garments, crown, knife, small jar or the alms-bowl, the rosary, the book with its gloss, the initiation and the rite of installation, etc, before you favour him with these things. The preceptor should graciously accost the disciple and make obeisance to the god Maheshvara (the god of the gods), and the goddesses as follows, for removing all impediments that might obstruct the fruition of the object, with which the ceremony had been undertaken. "I have been commanded by thee, O lord, who are revealed in the shape of preceptor, to undertake this Abhiseka ceremony. O Shiva, I have performed the same rite unto the disciple who is well-versed in the Sanhita [Scriptural Books]" (7—14). Five oblations should be five times cast into the fire with the object of propitiating the Mantras. Then the oblation should be offered, and the preceptor should cause the disciple to be seated on his righthand side, and stir up the soul-life in the latter, by gently beating against the fingers of his righthand, first the thumb, then the forefinger and so on, with the end of a burnt Kusha grass. Then he should make him bow down unto himself, and the disciple should hold flowers in the cavity of his blended palms, at the time of making the obeisance. Then the merit of performing the ceremony should be assigned to the god Shiva, located both in the sacrificial pitcher and the fire, and the preceptor should address him as follows:—"Be always propitious O god, on the disciples, who are well-versed in the

Shastras. A man like a monarch attains all wished for objects, after the Abhisheka (installation) ceremony (15—18).

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CHAPTER XCI.

THE GOD said :—The initiated disciple duly installed in the soul region, should worship the god Vishnu, the Sun and the other gods, with the peals of trumpets and conch-shells. A man who bathes the gods, with the composition known as the Panchagavya, carries with him into the region of bliss, the souls of all his departed manes and progenies. Sins committed in the course of millions of years, are reduced to ashes by bathing and anointing the gods with clarified butter. A person, who bathes the gods with an adaka (two maunds), of clarified butter, is transformed into a god. Then he should worship them after plastering them over with sandal-paste. The gods should be always worshipped without any effort, and with short hymns (1—4).

In the lotus shaped table or diagram for reckoning future events, the preceptor should write the Mantras respectively sacred to the sun god, Ganesha, Durga, Lakshmi and Vishnu (5). The Mantra should be repeated over the dice which should be thrown over a cross-shaped diagram, each arm of which should be divided into three square-shaped chambers, and the latter in its turn should be divided into sixty-four columns. The dice should be cast obliquely over the compartments, and the answer to the questions asked for, would be deemed as favourable, if the dice would fall on and touch any column bearing an even number. The Mantra known

as the Tripura-Mantra would be composed of the letter 'Ka' preceded by the sixteen vowel letters. The Mantras having for its principal part the Mantra Hrim, and preceded by the Pranava-Mantra "Om," are twenty thousand in number, or according to the computation of other authorities, their number is sixty thousand in all. The Mantras which are particularly sacred to the goddess Sarasvati, (the goddess of learning) are "Am Hrun," which are likewise sacred to the goddesses Chandika, Gouri and Durga respectively; while the Mantras with which the goddess Lakshmi should be worshipped, are "Am Shring." The Mantras which are respectively sacred to the sun god, Shiva, Ganesha, and the god Hari, are known as "Kshoum, Krim, Am, Houm, Am, Gam and Am." The preceptor after having initiated the disciple, should contemplate and repeat three hundred and six times each of the above said Mantras, respectively sacred to the sun-god, the moon, the goddess, and the god Vishnu, and which Mantras are composed of the different combinations of 'Ka' with the sixteen vowel sounds, and end with the same letter 'Ka' (8—17).

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CHAPTER XCII.

THE GOD said:—O Skanda, I shall now describe to you the process of installing a phalic emblem, which consists in placing the Linga on its hallowed pedestal, by repeating the Mantra sacred to the god Shiva (1). The process of installation admits of a fivefold division, and I shall presently describe the same to you. The installation ceremony in which the slab or part of the phalic emblem known as the Brahmashila, is united with the former, is

only worthy of that epithet. The installation ceremony, in which the phallic emblem is duly placed on the pedestal previously consecrated, is known as the Shitasthapana (installation on a pedestal existing from before). The form of installation is called the re-installation, in which an old phallic emblem is uprooted, and undergoes the necessary repairs and again placed by the learned priest in its former position. The installation of an image of Vishnu admits of a twofold division, and the god Shiva should be looked upon as the only soul-energy, which is operative through all the above ceremonies. As in the case of divine mansions, the ground should be tested, according to the requirements of each case. The grounds are divided into five classes each marked by its distinctive traits, such as the (1) white coloured ground emitting odours of clarified butter. (2) The blood coloured. (3) The blood smelling ground, (4) The yellow or amber coloured ground, possessing sweet odours, and the black clay emitting wine-like smell, which are known respectively as the Brahman, etc. The ground should be lying at the east, south-east and the north of which the one at the east, and which being delved down to the depth of a cubit, is marked by the presence of abundant black clay and well moistened with water, should be looked upon as the most auspicious class of earth. The preceptor should purify the ground in the event of there having been found in the same, the bones or skeleton of pernicious beings, or other evil-omened things described before, and known as the Shalya (2—9). The preceptor should purify the ground by repeated ploughing or by raising thereon cow-sheds, etc., in case where the same would be chosen for the site of a city or a fortress. The doors of the sacrificial shed should be worshipped, and the residuary rites of the sacrifice should be duly performed, after which the preceptor should hundred times repeat the Agborastra-Mantra. After

having levelled the ground, the preceptor should purify the same, and lay down lines circumbulating the latter, with gold dust, curd and sun-burnt rice. He should worship the god Shiva in the sacrificial pitchers, situate at the middle and the south east corner of the sacrificial shed, and sprinkle waters out of them over the spade, after having duly worshipped the presiding deity of the household (the Vastu-devata). Oblations should be cast outside the mystic diagram, for warding off the Rakshashas (demons), and other pernicious spirits, that are harmful to the due performance of a sacrifice. The oblations spoken of in the preceding line, should be scattered to all the quarters of the heaven, and offered to the guardian deities of the same. The preceptor should sprinkle water over the ground, and worship the spade, etc. Then having placed a waterful pitcher, covered over with a pair of clothes, on the shoulder of a Brahman, and after having duly placed the same with the peals of divine music and the chantings of the Bramha Vidya (Vedic hymns), the preceptor should lay down the same on the south-east corner of the sacrificial shed, and worship it, on the setting in of the auspicious moment of worship. The ground should be excavated with a spade duly consecrated and sprinkled over with honey. The earth dug out of the excavation, should be deposited on the south-west corner of the ground, which should be filled in with water out of the sacrificial pitcher, and the eastern boundary of the edifice should be carried as far as desired. Then having rested a little, the preceptor should cause the border of excavation to be carried round; and sprinkle water over the same until the south-eastern corner of the ground is reached. The water-mark should be laid down all along the outskirt of the boundary line. The Argha or the preliminary offering should be offered, and the pitcher should be carried round, and the ground should be thus taken possession of, according to the rites of Bhupa-

rigraha described before. After that, the preceptor should cause the ground, if virgin one, to be excavated until the stone or water is reached, with a view to ward off the evils of pernicious bones or skeleton, lying underneath the same, which should be forthwith dug out and removed (10—20). The existence and position of the bone should be determined and ascertained, by counting over the table known as the 'A Ka Cha Ta Tha Pa Ya Sha Ha' table, and divided into triangular compartments known as the counting banners. The existence and name of such a skeleton, should be determined from the contrition of the body of the counter, or from the wailing of the beasts in different directions or from their walking in into the sacrificial ground. In the alternative the existence of a Shalya, spoken of above, should be determined by writing on the tablet, the Matrikas (letters the alphabet) divided into eight groups or Vargas, and its exact position in the different angles of the subsoil, should be ascertained by counting with the different vargas or groups of letters, the reckoning having been first started with in the east, and completed in the north-east angle of the heaven. If the preceptor comes across the group of letters beginning with "A" ("A" varga) at the conclusion of his reckoning, the Shalya should be known as lying in the east underneath the soil, and is made up of iron. Similarly the group of letters beginning with "Ka" ("Ka" varga) would signify the existence of the Shalya in the south-east, the Shalya being the charred remains of a dead animal. Likewise the group of letters beginning with "Cha" ("Cha" varga) would indicate the Shalya as being in the south, and as composed of ashes; while the group of letters beginning with "Ta," would point out the Shalya as lying in the south-west. The group of letters beginning with Tha, would indicate the existence of a skeleton underneath the south-west corner of the ground. The group of letters beginning with "Tba," would indicate that a charmed brick

exercising evil influence, had been buried underneath the ground in the west. Similarly the group of letters beginning with "Pa" if touched by the counting disc, would indicate the existence of a human skull beneath the ground. Likewise the groups of letters beginning with 'Ta,' 'Sha,' and 'Ḥa' respectively, would point out the existence of a corpse, a charmed iron-bolt and a bit of enchanted silver underneath the ground. The preceptor should cause the ground to be levelled and made smooth, by breaking down the clods with a club. The ground should be plastered over with a coating of clay to the depth of eight fingers, and well-cleansed with water. Then the preceptor, with the general Argha offering in his hand, should enter the sacrificial shed, and locate the warder-gods, two at each door of the temple. Then he should purify the component principles of his own self, and the rite of purification of the sacrificial shed and the fire-receptacle should be duly performed. The sacrificial small jar should be installed by the side of the sacrificial pitcher and the god Shiva together with the Lokapalas should be duly worshipped (16—29). The lighting up and the worship of the sacrificial fire, should be done as before, and the preceptor should again enter the sacrificial shed, accompanied by the Yayaman (the person at whose instance the sacrifice is performed). The stone slabs with which the temple should be built, should be of a square shape, measuring a cubit both in length and breadth, and eight fingers in height. The bricks in the case where the temple would be made of them, should measure half of the stone slabs. The images of lotus flowers, etc., should be carved into the above bricks, which are respectively known as the Nanda, Bhadra, Jaya, Rikta, and Purna, of which the presiding deities respectively known as Padma, Mahapadma, Shankha, Makara, and Samudra should be respectively located in the five sacrificial pitchers containing gems, and which are respectively named after the aforesaid deities. The names of the bricks are

Nanda, Bhadra, Jaya, Purna, Ajita, Aparajita, Vijaya, Mangala, and Dharani, and the nine sacrificial pitchers are named as Subhadra, Vibhadra, Sunanda, Pushpanandaka, Jaya, Vijaya, Kumbha, Purna and Uttara (30—36). The cushion should be offered to them at the beginning, and the rites of Tadana should be performed unto them with the Shara-Mantra.

All the stone slabs should be covered over with the essence of the Armour-Mantra, without any distinction whatever, and bathed with scented water containing a solution of clay, cow-dung, bitter drugs, and the urine of the cow. The preceptor should thus perform the rite of ablution with cleansing dirt (Malasnan) spoken of in the preceding line, by repeating the Mantra of Weapon coupled with the 'Hun Fut Mantra' in the end; after which they should be duly bathed with the compositions, known as the Panchagabya and the Panchamrita. Subsequent to that, the preceptor should immerse them in perfumed water, by repeating the Mantra coupled with their own names, and afterwards bathe them with water, containing fruits and washings of gold, gems and the horns of the cow (37—40). Then the stone slab should be plastered over with sandal-paste, and wrapped up in clothes. The preceptor should offer a seat of gold unto the same, carry it on his shoulders, and circumbulate round the sacrificial shed, after which it should be laid down in a bed, or on a mattress of kusha grass, by repeating the Hrid-Mantra. The preceptor should worship the stone slab mentioned before, and psychically evoke and retain in the same, the fundamental principles beginning with the principle of cognition and ending with that of the essential earth-matter. The slab should be made permeated with the essence of the three sets or groups of fundamental principle, the first group beginning with the principle of cognition and ending with the principle of consciousness, *perse* the second group being formed of the principle of thought in the beginning, and ending with the principles of five

proper sensibles, such as the proper sensibles of touch, taste, etc., the third group consisting of the principles of the proper sensibles in one end, and the principle of essential matter in the other. The concourse of principles spoken of above, should be considered as capacitated in the principles of pure bliss (Shiva-tattva), pure knowledge and absolute soul. The principles with their respective presiding deities, should be worshipped with the Atma-, and the Hrid-mantras, in the places assigned to them in the sacrificial shed, and marked with flowers and garlands, as follows:—"Om, Hnu, obeisance to the principle of absolute bliss (Shiva-tattva), Om Hnu, obeisance to the Rudra who is the presiding deity of the (abovesaid principle of absolute bliss. Om, Ham, obeisance to the principle of pure knowledge (Vidya-tattva). Om, Ham, obeisance to Vishnu, who is the presiding deity of the principle of pure knowledge. Om, Ham obeisance to the principle of absolute soul. Om Ham obeisance to Brahma who is the presiding deity of the principle of the pure and absolute soul" (41—45). The principles which are embodied or made concrete in the different manifestations of the god Shiva, such as the Kshama, Fire, Yayaman, the sun, water, air, the moon and the universal ether, should be psychically projected into each of the above stone slabs, together with the inmate deities of the above eight manifestations or embodiments in turn, who are named as, Sarva (the all-pervading one) Pashupati (the lord of animal beings), Ugra (the fierce or the burning one), Rudra (the heat-giving one), Bhava (the one who controls all "Being"), Maheshvar (the god of gods), Mahadeva (the Supreme god), and Bhouma (the god of earth). The Lokapalas should be located in the sacrificial pitchers, by repeating the Mantras respectively sacred to each of them, as follows:—"Om obeisance to the image of the earth; Om obeisance to the presiding deity of the Earth, and so on." The pitchers should be worshipped with the same

Mantra, or with the Vija or the principal Mantra sacred to each of the Lokapalas such as Indra, etc., which are Lum, Rum, Shum, Pum, Vrum, Yum, Mum, Hum and Kshoum.

The procedure described above, should be adapted in cases where the sacrificial pitchers number nine in all; whereas the rule that would obtain in the case where they number five only is as follows:—The five fundamental principles should be located in each of the above slabs, together with the images of earth, etc., and the five presiding deities such as Brahma, Vishnu, Rudra, Ishvara and Sadashiva, as follows:—"Om obeisance to the image of the earth, Om obeisance to the presiding deity of the earth-image (46-48). The pitchers should be worshipped by mentioning the name of each. The rite of Nyasa should be performed unto them, commencing with the one situate at the middle part of the sacrificial shed. The virtue known as the Dharika (capacity of holding) should be evoked in the receptacle for sacrificial fire, and rite of Tarpana should be done unto the same, by offering stems of kusha grass and sessamum orientale. Then a similar rite should be done unto the fundamental principles described above, and to their presiding deities, and likewise to the images and their inmate divinities, by offering oblations of clarified butter. Then for the purification of the part, known as the Brahmavaga, hundred oblations should be cast into the fire, after which the final one should be offered. The slabs should be sprinkled over with the water of peace, consecrated after offering the abovesaid final oblation. The preceptor should worship each of the abovenamed fundamental principles, located in the stone slabs, by touching them with the ends of kusha grass. The rites of Sannidhya (invoking the presence) and Sandhana (unison) should be done unto the above principles, which should be again located in the slabs, after having been made pure. The rite should be similarly extended to the three groups or sets of principles described before,

as follows:—"Om Am, Rim obeisance to the principles of absolute soul and pure knowledge combined. The preceptor should touch the three parts of the stone, respectively sacred to Brahma with the ends of the kusha grass, and bring about an union of the fundamental principles as follows:—"Om Ham Um obeisance to the principles of knowledge and bliss" (51—56). The final oblation, composed of honey and clarified butter, should be cast into the fire, and the sacrificial pitchers, over which the Lokapalas preside, and containing gems, etc., and sprinkling them over with the composition known as the Panchagavya, should be worshipped by repeating the Mantras sacred to each of the above deities (Lokapalas). The preceptor should perform the Homa ceremony, for ensuring the continuance of the divinities, and meditate upon the image of the presiding deity of the stone slabs, as a golden coloured goddess, clad in a garment of stone, who has just finished her ablution and shining in the form of pure knowledge. Hundred oblations should be cast into the fire, for making up any deficiency in performing the sacrifice, and for the purification of the homestead; the Mantra with which the oblations should be cast, being the Mantra of Weapon with the Shiras-Mantra appended thereto (56—59).

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CHAPTER XCIII.

THE GOD said:—Then the strings should be laid down in the same line with the sacrificial shed, so as to enclose the ground, on which the divine edifice would be raised. The ground so enclosed, would be a square shaped and divided into sixty-four equal rectangular chambers. Poles of bamboo

should be driven into the four cardinal points of the ground, and strings should be laid down across the eight angular points thereof. The gods respectively occupying the two, and six chambers of the ground, divided into compartments described above, should be worshipped jointly with the Vastudevata (the god of the homestead). At the time of worship, the preceptor should meditate upon the latter god in the sacrificial fire-receptacle, as a fierce-looking demon with curled locks dancing about his shoulders, and lifting up his diabolical head from underneath the ground, with his face turned towards the north (1—3). The thighs, knee-joints, etc., of the god, should be considered as lying towards the north-west and the southern corner of the chequered ground, the two soles of his feet as turned towards the south, and his head towards the north-west, with his two palms lying blended in the attitude of prayer on his heart (4). All the gods should be worshipped as located in the Vastu (the diagram), by which the consecrator would attain bliss. The eight guardian deities of the eight angular points of the ground, should be worshipped in the eight-half chambers of the diagram, situate at those points. The Rishis such as Marichi, etc., should occupy six such chambers of the diagram, counted from the east, and four such chambers at the middle of the ground, should be assigned to, and set apart for, the god Brahma, while the rest of the gods should respectively occupy a single chamber. The body of the god of the household, should be made endowed with all the nerves and the nerve-ganglia. The twelve joints known as the trishula, Mainvandha, Svashtika, etc., of the above god, should be imagined as lying underneath the walls of the edifice, about to be reared up and consecrated (5—8). An oblation of a handful sun-dried rice, cast in clarified butter, should be offered to the god Isha, and an offering of water with lotus flowers should be given to Parjanya (the god of the rains). A bright saffron-coloured banner should be presented to Jayanta (the

heir-apparent to the throne of heaven). Washings of gems would be the offering, with which the king of the gods (Mahendra) should be worshipped; and a smoke coloured canopy should be offered to the sun-god. The oblation offered to the god of truth (Satya), should be composed of barley and clarified butter, while that offered to Vrishā, should be consisted of clarified butter only. The sky should be propitiated with an offering of bird's flesh, and powdered barley should be given to the above gods, commencing from the east. A ladleful of honey, thickened milk, and clarified butter should be given to the fire-god, while a full-oblation of fried paddy, soaked in the washings of gold, would be the offering with which the god of untruth should be worshipped. The oblation offered to the god of death and unalterable laws of the universe (Yama), should be composed of water, dried grapes, and home-grown sun-burnt rice, while perfumes should be offered to the lord of the Gandharvas, and a bird's tongue to the warder-god Vringa. Lotus leaves should be offered to the god of sacrifice, and the eight gods spoken of in the preceding lines, should be considered as occupying the northern quarter of the diagram. An oblation of water, and thickened milk, containing seeds of sessamum orientale, should be given to the Pitris; and sticks of sacrificial trees should be presented to the warder-god, for serving the purpose, as it were, of tooth-brushes, which the preceptor should offer by exhibiting the Dhenu (cow-shaped) Mudra. Cakes should be given to Sugriva, Darvaka (sacrificial-grass) to Puspadanta, red lotus flowers to the sea-god Prachetas, while wine should be offered for propitiating the demon (Asura). Molasses and clarified butter should be offered to the serpent-god Shesha, while a preparation of Sugar and clarified butter or fried paddy should be offered to the spirit of diseases. The gods mentioned in the preceding lines, should be considered as occupying the western side of the diagram laid down on the side of the divine edifice. A yellow banner should be

given to the god of storm (Maruta), and the flowers of Naga-keshara to the serpent-god (Naga). The edibles should be given to Mukshya, and the purified soup of Mudga (*Phaseolus Mungo*) to Bhallata. To Soma should be given the sacrificial porridge soaked in clarified butter, and the lily flowers to the goddess of Dawn. Oblation should be given to Aditi, and a house should be consecrated to the goddess Diti. The gods, described in the preceding lines, should be known as occupying the northern side of the diagram abovedescribed. In the west, the Modakas should be offered to the god Brahma and the Rishi Marichi, occupying the six chambers of the ground laid out in squares. Red flowers should be presented to the god Savita, situate in the chamber below what had been assigned to the fire-god, and in the chamber below that, water with the stems of kusha grass should be given to the goddess Savitri. In the south, red sandal-paste should be presented to the god Vivasvana, occupying six chambers of the diagram, and in the chamber below the one at the corner dedicated to Raksha, turmeric with eatables should be presented to the god Indra. Mixed rice should be offered to the god Indra-Jaya, in the chamber below that of the god spoken of in the preceding line, and molasses with eatables should be given to Mitra, occupying six chambers in the west side of the diagram (9—21).

An oblation composed of clarified butter and the rice of boiled paddy, should be offered to the god Rudra, occupying the chamber at the north-west corner of the diagram. In the chamber below that, offerings of Mas (*Phaseolus Radiatus*) should be given to the servant of the god Rudra at the north. A plateful of meat-offering should be given to the god of mountains (Dharadhara), who would be considered as occupying six chambers of the diagram. Apa and Vatsa should be duly worshipped in the chamber below what had been dedicated to the god Shiva, and offering of curd and thickened milk should be respectively given to them. In the four

chambers at the middle of the diagram, oblations of sacrificial porridge, containing clarified butter and soaked in the composition known as the Panchagavya, should be offered to the god Brahma, outside the boundary line of the mystic diagram (Vastu-Mandal) extending from the north-east by the south-west to the north-west. The four demonesses such as Charaki, etc., should be respectively worshipped with the following offerings:—meat with clarified butter should be offered to Charaki, while curd with lotus flowers should be the portion of Vidari in the sacrifice. The demoness Putana should be propitiated with an offering of flowers, blood and bile. Bones together with flowers, blood, and bile, should fall to the lot of the monstress of sin, while meat and edibles should be offered to the god Skanda in the east. Pupas (a sort of sweet cake fried in ghee) with krisara (Rice and peas boiled together) should be given to Aryama in the south, and meat with blood to the monster Jambhaka in the west. In the north, offerings of flowers and bloody rice, should be made unto the monster-maiden Pilipinya, or in the alternative, all the gods, forming or occupying the different parts of the body of the Vastu-Devata, should be worshipped with oblations composed of curd, water, sun-dried rice, and the stems of kusha grass. In the case of a town or a mansion, the mystic diagram should be divided into eighty-one chambers. The strings or lines, laid across the cardinal points of the diagram, should occupy the breadth of three such squares, and comprise the breadth of six such at the other angular points. The gods such as Isha, etc., should respectively occupy one such entire chamber, the Nagas should have two such respectively consecrated to them, the Rishis such as Marichi etc., should occupy six such, while in the present case nine chambers at the middle should be dedicated to the god Brahma (22—32).

In the case of constructing a city, or in establishing a small hamlet (Gramksheta—lit., a miserable town or hamlet), the

mystic diagram spoken of above, and known as the Vastu-Mandal should be divided into hundred interlinear chambers or sub-divisions. The two bamboo poles respectively called the "invincible" (Durjaya) and the "unliftable one" (Durdhara) should be driven into the two corners thereof. The Nayasa should be performed therein as in a divine temple, and the planets and the gods, such as Skanda, etc., who should be located in the same, should occupy six such chambers as described above. Five chambers should be dedicated to the monstress Charaki and others, and the lines and bamboos should occupy spaces, as laid down in the case just above mentioned. In the case, where the sacrifice in question would be undertaken, with the object of constructing a divine temple, the diagram should be divided into hundred and thirty-four square-shaped chambers or divisions, sixty-four out of which, should be dedicated to the god Bramha and the Rishis such as Marichi, etc. The gods such as Ishna, etc., should have nine chambers assigned to each of them, the gods, such as Skanda, should have eight, the demonesses such as Charaki, etc., should occupy an equal number of chambers with the latter gods, the poles and the lines should occupy the same space as in the preceding instance, and the rite of Nayasa should be performed nine times more, than what had been enjoined to be performed in the case of constructing a city (33—38). The diagram, which is divided into twenty-five chambers, is called the Vaitala. The other forms of the mandal, or diagram are marked by nine and sixteen sub-divisions respectively. The rectangular diagram may be inscribed within a triangle, a hexagon or a circle, and the Nayasa should be performed in the excavation encircling the same, as on the stone slab known as the Bramha-shila. The rite of Nayasa should be performed as in the above instance, as it should be done in the case of installing the image of Shiva, or in consecrating a temple to him. The offerings of

sacrificial porridge should be made unto all the gods worshipped in the course of the sacrifice. The Vastu or the diagram should measure five cubits, in the absence of any measure being specified, the one commensurable with the entire site of the divine mansion, being held as the best or the most auspicious (38—42).

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CHAPTER XCIV.

THE god said :—The preceptor should worship Charaki and her companions, in the south-east and other angular points of the sky, and outside the border line of the mystic diagram as before; and offer three oblations to each of the above gods in succession (1). In the auspicious moment, the oblation known as the Vutabali should be offered, and the goddess of energy should be invoked in the middle line with the cushion of eternity of the god Shiva, and the pitcher (Uttama) should be placed thereon. The stone slab, should be put into the abovesaid pitcher by repeating the principal Mantra coupled with the letter 'N,' and the eight pitchers respectively named as Subhadra, etc., should be placed in their respective holes or cavities, dug out in the different angular points of the sacrificial shed, such as the east, etc., by repeating the Mantras sacred to the gods Lokapalas. The goddess of energy (Shakti) should be contemplated as located in each of the abovesaid holes, and the stone slabs such as Nanda, etc., should be immersed in water contained in each of them, by repeating the Mantras, sacred to the presiding deities of the different images or manifestations of the god. The pitchers

spoken of in the preceding line, should be placed in due order from the middle of the plinth or the ground elevation. and the gods such as the guardian deities of virtue, etc., should be located in them, which should be stowed in the different corners and angular points of the sacrificial shed (2—5). The set of pitchers commencing with those named as 'Nanda,' etc., out of the class beginning with 'Sabhadra,' should be stowed in the south-eastern corner of the shed, the set consisting of the pitchers named as "Ajita," etc., out of the class, of which the pitcher "Jaya" forms the first, having placed in the east. The god Brahma should be invoked over all the sacrificial pitchers, and the essence of the god Maheshvara should be contemplated as pervading the internal space (sky) of the shed, which would serve as the receptacle of the former divinity. The offerings should be made unto him, and the preceptor should repeat the Mantra of Weapon, for warding off the harms that might have otherwise befallen the due performance of the sacrifice. (6—8.)

I shall now describe the procedure which should be adapted in the case, where the stone slabs would number five in all. In the full pitcher at the middle of the sacrificial shed, the preceptor should put down the stone slab known as the Purna, half of which should be immersed in water contained in the sacrificial pitcher known as the Subhadra; and the stone slabs respectively known as Nanda, etc., should be placed in the pitchers Padma, etc., situate at the different quarters of the sacrificial shed, started from the south-east. The remaining four slabs should be contemplated as located in the middle, their hearts filled with the exuberance of a mother's affection, and the preceptor should address them as follows:—
 "Om, Oh Purna! who art the daughter of Angirasa and possessed of the entire concourse of divine attributes, dost thou make this undertaking of mine, entire and complete.

Oh Goddess! I make obeisance to thee. Om, obeisance to thee Nanda! who impartest joy to men. I establish thee goddess, in this temple. Graciously continue here in bliss, as long as the Sun, the Moon and the myriads of constellations, would shine and burn. Impart, Oh Nanda! who dost own the Rishi (Vashishta) as thy father, long life, prosperity, and the gratification of heart-felt desires to men, and cautiously guard this temple. I make obeisance to thee, Oh Bhadra! who dost owe thy origin to the Rishi Kashyapa, Always do good to men, Oh goddess. Always grant long-life, wealth, and fulfilment of the most wished-for objects to men. I make obeisance to thee. Oh Jaya, who art the daughter of Bhrigu, I establish thee in this temple, dost thou condescend to continue here, Oh Goddess! and impart success and prosperity every day. Be thou the mistress of the world, Oh Goddess. I make obeisance to thee, Oh Atirikta! who mendest the defect of gap or vacuum, and givest success and salvation to men. Continue here in bliss, Oh Mother! the mark of whose image the creation bears in its face, and who dost underlie all regions." The preceptor should meditate upon the three fundamental principles of the universe, and merge them in the universal expanse of ether, a portion of which fills in the conclave of the temple. The Homa known as the expiatory one (Prayaschitta) should be duly performed, and the preceptor should close the sacrifice thereafter (9—17).

CHAPTER XCV.

THE GOD said :—Now I shall dilate upon the process of installing a phalic emblem in the temple, shortly dealt with before. The installation of such an emblem, grants enjoyment in this life and salvation hereafter, and which should be performed for those ends on the day, held sacred to the god of whom it is the emblem (1). The installation ceremony should be performed in the course of the five months commencing from Chaitra, or in the first three Karanas (Vava, Valava, Koulava) on the rising of the Venus and the Jupiter. The ceremony should be undertaken in the light fortnight, specially exempting the fifth day of the dark fortnight, and the days when the moon enters on her fourth, ninth, sixth, or fourteenth, phase. The auspicious phases of the Moon (tithis) should be fixed for the performance of the above ceremony, and days of inauspicious planets (the Mars and the Saturn) should be carefully avoided. The auspicious asterisms, under which the ceremony should be performed, are the Satabhisha, the Dhanistha, the Ardra, the Anuradha, and the succeeding ones, together with those of Rohini, and the Shravana, and the days fixed for the celebration of the rite should be respectively possessed of Lagnas, wherein the Sun would enter the zodiacal signs of Kumbha (Aquaris), Sinha (Leo), Mithuna (Gemini), Tula (Libra), Stri (Virgo), Vrisa (Taurus), and Dhanu (Sagittarius). The auspicious Lagnas or moments of the sun's entrance into a particular sign, which should be known as the sthira or the firm, are the moments when the sun respectively passes under the signs known as the Keshari (Leo), the Vrishava (Taurus), and Kumbha (Acquaris), and are looked upon as the most auspicious of all such moments and as imparting success,

the chara or the unsteady moments being held as those, when the sun enters into the zodiacal signs of Mesha (Aries), Dhanu, (Sagittarius), and Tula (Libra). The Sthira Lagnas, propitiously looked at by the auspicious planets should be regarded as the most blissful, while that in which the Jupiter, the Venus, and the Mercury are in conjunction, should be held as giving strength and longevity to the performer of the sacrifice, and also as bringing strength, progeny, valour and sovereignty in its train. The planets such as the Jupiter, the Venus and the Mercury, existing in the fourth house from the Lagna are known as the Turya, and are in their ascendancy when they stay in their tenth house. Even the inauspicious planets, while staying in the third, eleventh, and the fourth house from the Lagna (the moment fixed for the performance of the ceremony), should be deemed as exerting blissful influences; and the learned should couple therewith the auspicious phases of the moon (tithis). The preceptor should cause the sacrificial shed to be constructed in front of the site of the temple, leaving an intervening space equal to, or five times, the measure of the latter, counted from the foot of its twelve flights of steps. The shed should be made of a square shape, and possessing four doors or entrances, while those raised for the purposes of sacrificial bathing should be made to possess half as many doors, etc., (12—17). The sheds should be constructed in the north, north-east, or in the eastern quarter of the ground, measuring one, ten, or twelve, cubits respectively as the case might be, and possessing only a single or four entrances. The remaining sacrificial sheds, should be made to measure two cubits more, than the last class of sheds abovedescribed, and the vedis or the earthen platforms should be raised therein, decorated with pillars at the corners. Fourteen holes or receptacles for the sacrificial fire, should be excavated, by leaving apart a quarter portion of the earthen platform, one out of which should be dug out in the north eastern corner thereof,

another sacred to the Guru or the preceptor having been excavated in the east. The fire receptacles should measure a span, an aratni,* a cubit, a yard, and four and eight cubits respectively, according as fifty, hundred, thousand, ten thousand, hundred thousand, and tens of millions of Homa oblations would be cast into the same (18—21). The sacrificial fire-receptacle dug out in the south-east, should be made to resemble the female organ of generation in shape, the one in the south, should be made to resemble the crescent moon, the one in the south-east should be of a triangular shape, the one in the north-west, should be hexagonal, one in the north should have the shape of a lotus flower, while the one in the north-east, would be a regular octagon. The hole or the cavity proper should be made at an inclined angle, with a gradual slope downwards from the brim or the border (Makhala) round its surface, and should be looked upon as the most auspicious sort of cavity. The three borders should be laid down, outside the one above-mentioned, respectively measuring four, three and two, fingers in breadth; or a single border measuring six fingers in breadth, should be laid down round the sacrificial fire-receptacle, and having the same shape as the latter. The Yoni or the aperture should be placed over the same, and at the middle part thereof, resembling the shape of an Ashvatha tree. The aperture or the out-let (for the sacrificial clarified butter) should be made to measure a finger in height, eight fingers in breadth, half of the entire length of the cavity in length, and in the same level with the neck of the hole. The apertures of the sacrificial fire-receptacles, respectively situate in the east, south-east, and the north, should be toward the latter point of the sky; and towards the east, where the fire-holes had been excavated in the other corners

* A cubit of the middle length, from the elbow to the tip of the little finger.

of the ground, while those situate at the points of compass other than the angles abovementioned, should have their passages or outlets turned towards the north-east (22—27). The twenty-fourth part of a Kunda or a fire-receptacle is called an Anguli or finger. The four entrances to the sacrificial shed, should be decorated with the branches of Plaksha, Oudumvara, Ashavatha and Vata trees, and which counted from the east, should be respectively named as the door of peace, the door of prosperity, the door of strength, and the door of good health. The sheds should measure eighteen cubits in length, half as much in breadth, and the elevation would measure a cubit in height, and should be hung round with the festoons of mangoe leaves. The banners should be of the colours of a rain-bow, or of a blood red, black (deep-blue) smoke, moon-like, whitish, gold or crystal colour respectively. The banner sacred to Brahma, and planted at the east, should be of a blood-red colour, while the one at the south-west and sacred to the god Ananta, should be of a blue colour. The banners should measure five cubits in length and half as much in breadth, and the rod should be made commensurable therewith in length, which should be a cubit for each cubit length of the former (25—28).

Twelve sorts of earth should be collected from different places such as from anthills and from the tusks of elephants and horns of the bull, together with those found at the bottom of the lotus roots, and those respectively obtained from the pasturage and crossways, which are essential to the installation ceremony of an image of Vishnu; eight sorts of earth being required for the installation of a phallic emblem. The barks of the five bitter trees such as the Vata, Oudumvara, Ashvattha, Mangoe and Jamboline should be likewise collected, together with the fruits of the season, and the waters obtained from the sacred pools and rivers, and the scented water, and the water containing a solution of the drugs known as the Sarvouisadhi. The five

hallowed fruits and auspicious flowers, should be similarly collected, together with the washings of a cow's horn, for the purposes of performing the rite of ablution, and a piece cloth prepared with the paste of flour, etc., should be used in rubbing the body with. A pitcher, with thousand holes pricked into its body, should be used in pouring out water over the head of the bather, and the substance known as the Rochana (yellow pigment) should be used in decorating his body. The oblation should be separately performed with the substances, known as the Vijaya (*cannabis sativa*), and Lakshmana, Vala (small cardamoms), Gaduchi, Ativala (*Sida Cordifolia*), Patha, Sahadeva (*Echites Frutescens*), Shatavari (*Asparagus Recemosus*), Ridhi (a sort of medicinal plant), Subarcha (Alkali), Vridhi (a sort of medicinal plant) and the hundred roots of the cereals (32—38). The rite of protection should be done, by pouring out the consecrated water containing grains of *sessamum orientale*, over the head of the bather and the rite known as the Bhasmasnan (ablution with consecrated ashes) should be done unto the bather, without any Mantra or sacrificial drug whatever. Paste of powdered barley, wheat, Bael fruit, and camphor, should be plastered over the concave surfaces of the sacrificial pitchers, for subsequently bathing them with water. The bedstead together with its sheets and pillows, and the sticks for applying collyrium along the eyes, should be offered as the means of the consecrator would admit of. The vessel should be filled up with honey and clarified butter, and the pitcher sacred to the God Shiva together with the sacrificial small jar and the pitchers respectively sacred to the Lokapalas, should be duly stowed. One pitcher, for each of the sacrificial fire-receptacles, should be set apart for the purpose of inducing sleep in the same. The preceptor should cover with a piece of cloth, the pitchers held sacred to the warder-gods and the gods of virtue, etc., as well as the set of pitchers beginning with the one named Prashanta, and the other

pitchers respectively held sacred to the god of the homestead, the goddess Lakshmi, and the god Ganesha, and those containing grains of paddy and decorated with garlands, and tied round the neck with pieces of cloth, and those containing scented waters in which bits of gold had been immersed, together with the pitchers, over whose mouths the plates of rice, known as the Purnapatra, had been placed, and which had been bedecked with the new-born shoots of auspicious evergreen trees. The preceptor should scatter the seeds of white mustard, and grains of fried paddy, all round the abovesaid sacrificial pitchers. He should take hold of the sword of knowledge with its scabbard as before. The presents of a vessel for cooking the sacrificial porridge, and a copper Darvi (large spoon), a vessel full of honey and clarified butter for absolving the feet of the preceptor, a cushion or a mattress of kusha grass, measuring two cubits in length, and composed of at least three hundred stems of the above grass, together with a vessel for holding sessamum orientale, a bowl of clarified butter-oblation, a vessel for containing the Argha offerings, a prepared holy thread, twenty kinds of fruits, a pitcher, an incense-burner, the two sacrificial ladles, known as the Sruk and the Sruva, a box, a cushion, a chowrie, a bundle of sacrificial faggots, flowers, leaves, Guggul (scented gum resin), lamps of clarified butter, incense sticks, grains of sun-dried rice, clarified butter made of cow-milk, barley, sessamum orientale, stems of kusha grass, the composition known as the the three honeys (honey, sugar and clarified butter), and sticks of sacrificial trees should be made to the Acharya. The sticks, spoken of in the preceding line, should measure ten phalanges respectively, if the object with which the sacrifice had been undertaken, was to bring peace to the consecrator. In an act of propitiating and appeasing the wrath of the sun and other planets, the Sruva or the laddle with which the oblations should be cast into the

fire, should measure a cubit in length. The sacrificial faggots should be composed of hundred and eight sticks of the branches of Arka, Palasha, Khadira, Amarga, Pippala Oudumvara, and Shami trees, and also of an equal number of the stems of the green and kusha grass, in absence whereof they should be composed of barley and sessamum orientale. A similar present of household furniture, a large Saucer, a Darvi (ladle), two pieces of cloth for the gods, coins, crown and wearing apparels, together with a golden necklace (Hara) earrings, and bracelets should be made over to the preceptor (Acharya) as before; and the presents enumerated above, should, under no circumstance, be very costly or too much expensive (39—54). The Brahmins who are the custodians of the images, together with the Astrajapis, (Repeaters of the Mantra of Weapon,) astrologers, and sculptors should be duly worshipped, and their worship should be made with the three quarter parts of the number of articles, with which the Acharya had been worshipped. The eight gems known as Sapphire, Atinila, and pearls, flowers, ruby, and Vaidurya, together with the cereals called the Ushira and Madhavakranta, red sandal-wood, Agalochum, Srikhanda, Sariba, Kustha and Shankhini, and the eight kinds of metal and mineral such as the gold, copper, rakta, silver bell, metal, lead, iron, Orpiment, Red Arsenic, Gairika, Sva:namakshika, (common pyritic iron ore). Mercury, fire Gairika, Sulphur, Mica, and the eight sorts of brihi grain, such as wheat, sessamum orientale, Masa, Mudga, barley, Nivara, and Shyamaka, should be given away.

CHAPTER XCVI.

THE GOD said :—The preceptor having performed his two daily rites of worship, should enter the sacrificial shed with the Argha offering in his hand, accompanied by the Brahmins with idols in their hands. The doors of the sacrificial shed known as the door of peace, etc., should be worshipped in turn, as laid down before. The preceptor should worship the warder-gods located in the branches of the sacrificial trees, with which the said doors had been decorated, and reverentially walk round the shed by way of performing the rite of circumbulation unto them. The warder-gods Nandi and Mahakala should be worshipped at the east door, the warder-gods Vringi and Vrinyaka (Ganesha) at the south, the warder-gods Vrisava and Skanda at the west, while the warder-god Chanda, together with the goddess, should be worshipped at the northern door of the sacrificial shed. Beneath the branches of the sacrificial trees described above, the pitchers respectively situated at the doors abovementioned, one on each side thereof, should be worshipped by repeating the name of each in its dative case-ending, preceded by the Pranava Mantra "Om," and coupled with the term Namas (Obeisance) in the end, successively as follows :—"Om obeisance to the pitcher Prashanta, Om obeisance to the pitcher Shishira, Om obeisance to the pitcher Parjanya, Om obeisance to the pitcher Ashoka, Om obeisance to the pitcher Sanjivana, Om obeisance to the pitcher Amrita, Om obeisance to the pitcher Dhanada, and Om obeisance to the pitcher Shriprada." The Lokas, the planets, the Vasus, and the Sravantis, should be contemplated as guarding in couples, the doors of the sacrificial shed. The gods such as the suns,

the yugas (the ages such as the golden, etc.), the Vedas and the goddess Lakshmi and the god Ganapati are the gods who always stay therein, with a view to ward off and guard the sacrifice against all harms and evils, which usually befall and beset the performance of the same. The divine weapons such as the thunder, shakti (spear), club, sword, noose, banner, mace, trident, the ring-weapon and the banner should be worshipped in turn as follows:—"Om Hnu, Fut, obeisance to the shakti or the spear located at the door of the sacrificial shed. The eight presiding deities of the banner such as Kumuda, Kumadaksa, Pundarika, Vamana, Shankhukarna, Sumukha, and Supratistha should be worshipped in the different quarters of the heaven, such as the east, by offering the oblations known as the Vutabali. The Mantra with which they should be worshipped are as follows:—"Om Hum obeisance to Kumuda, Om Houm obeisance to Kumadaksa, Om Houm obeisance to Vamana, Om Houm obeisance to Pundarika, Om Houm obeisance to Shankhukarna, Om Houm obeisance to Sumukha, Om Houm obeisance to Supratistha (9—10). The eight Kshetrapalas such as Hatuka, Jamjihva, Kala, Karali, Akanghri, and Bhima, should be similarly worshipped with flowers, offerings, and incense sticks; and the preceptor should contemplate them as satisfied with the worship enjoined to be made before. The fundamental principles, such as the principles of essential earthmatter, etc., should be located and worshipped in the kusha grass, bamboo poles, and the Sthuna (pillar), by repeating the Mantra known as the Sadyajata (9—13). The preceptor should consider the sacrificial shed (Mandapa) as permeated with the essence of the god Sadashiva, followed by his divine presence, and hung over by banners, in each of which, the goddess of energy had taken her abode. The harms, and pernicious spirits which float about in the air, or drop down from the etherial region, or crop up from

underneath the soil, should be warded off as laid down before ; and the preceptor should enter the sacrificial shed by the western door, after having reverentially walked round and round the former. After that, he should take his seat by the earthen platform, absorbed in deep meditation, and purify the component materials of his body, perform the rite known as the internal or the mental sacrifice (Anterjaga), and purify the Mantras and articles to be used in the course of the worship. Subsequent to that, the preceptor should worship his own soul. The composition known as the Panchagavya should be applied as before, and the sacrificial pitchers should be wheeled into their due receptacles, as in the former instance. Therein should be located the principle of absolute bliss (Shiva-tattva), and subsequently the fundamental principles of knowledge and soul (thus numbering three in all) should be psychically merged in the former. The preceptor should locate, by means of his psychic force, the principles thus united and made one, together with their presiding deities, Rudra, Narayana, and Bramha, in the inside of his body from the forehead downwards, by repeating the Nija-Mantra (Om Ham Hâm) (14—19). He should locate the different images of the god, together with their inmate divinities, in his own body, as enjoined to be done on the former occasion, contemplate himself as covered over with the essence of the god Shiva, and put the part of his forearm known as the Shiva-hasta on his head. The preceptor should contemplate the effulgence of the deity with which his whole innerself had been permeated, as darting forth from the cavity of his brain and flashing through the heaven, dispelling gloom and lighting up the horizon. He should bedeck himself with flowers, garlands and ornaments, etc., and the Bramhan custodians of the idols, as well, deem himself identical with the god Shiva, and draw out the sword of knowledge. The sacrificial shed should be purified with the rite known as the

rite of four-fold purification, the stems of kusha grass should be scattered all round, after which they should be gathered up again. The cushion for the gods, such as the god of the homestead, etc., should be spread over the sacrificial small jar [and] they [the god] should be invoked thereupon. The pitcher sacred to the god Shiva, together with the sacrificial small jar which is supposed to protect the former as a weapon, should be worshipped in the Steady Cushion. The Lokapalas should be duly worshipped in the sacrificial pitchers, situate at the corners of the shed over which they respectively preside, together with their weapons, insignias of divinity, and the animals they respectively ride upon. The preceptor should meditate upon the god Indra, as possessing a golden complexion and a thousand eyes, decked with a crown, wielding the thunder-bolt in his hand and riding on the celestial elephant Airavata. Similarly the god of fire should be contemplated as of a blood-red complexion, holding a rosary, an alms-bowl, and a spear in his hands, riding on a goat, and carrying a garland of flames on his breast. Likewise the preceptor should meditate upon the god of death (Yama), as riding on a buffalo, carrying a club in his hand, and burning with the blaze of fatal fire. The god Nairita should be meditated as riding on an ass, and with blood shot eyes. The god Varuna (sea-god) should be contemplated as possessing a white complexion, riding on a sea monster, and holding a noose of serpent in his hand. The god of wind (Vayu) should be contemplated as riding on an antelope, and the god of wealth (Kuvera) on a sheep. The trident-weilding god should be contemplated as riding on a bull, the god of eternity (Ananta) on a tortoise and holding a ring weapon, the god Bramha, on a swan, and as possessing four arms and four faces (20—30). According to some authorities, the gods of virtue, etc., should be worshipped in the earthen platform, and the sacrificial pitchers situate at the feet of the pillars at the corner thereof.

The mandate of the god Shiva should be read aloud to the sacrificial pitcher, which should be carried round behind the preceptor, the small jar (Vardhini) following in its train. The god Shiva should be worshipped in the cushion (known as the Sthirashana), who should be worshipped as laid down before, by exhibiting the Mudra known as the Udbhava-Mudra (31—33). The sword should be addressed as follows: —“ Oh thou lord of the universe, this sacrifice has been undertaken in thy honour,” which should be then immersed in the water of the pitcher. The rite of initiation should be psychically projected either in the sacrificial pitcher or in the sand cushion or in the mystic diagram. Then the preceptor should approach the sacrificial fire-receptacle, after having worshipped the lord of the gods in the mystic diagram. The Bramhin custodians of the divine images, should cleanse their respective fire-receptacles, according to the direction of the preceptor, who would sit facing the central part of the cavities of the fireholes. The Japins or the meditators of Mantras should repeat the Mantra as many times, as laid down in the Shastras; while others should repeat the Sanhita Mantras, and the Bramhins should read out the Hymns of peace from the different branches of the Vedas, to which they respectively belong. The Bramhins who are the Chaunters of the Hymns of the Rig Veda, should read aloud in the east, the Hymns known as the Shrisukta, Pavamani, Maitraka, and the Vrisakapi. In the south, the Bramhins, who are the Chaunters of the Hymns of the Samaveda, should recite the hymns known as the Devavrata, Bharunda, Jesthāsama, Rathantara, and the Purusha. The Brahmins, who are the reciters of the Yayurveda Hymns, should read aloud, in the west, the Mantras known as the Rudra, Purusha Sukta, Slokadhyaya and the Brahmanas, while the Brahmins who are the custodians of the Atharva Veda Mantras should repeat, in the north, the Mantras known as the Nilrudra, Sukshmasukshma, Atharvashira and the Tatpurusha

(34—41). The preceptor should then light up the sacrificial fire in each of the above fire-receptacles, and the different portions thereof such as those forming of the eastern and other parts of the body of the flame, should be respectively put into the fire-receptacles, situate at the corresponding parts of the sacrificial sheds, and offerings of burning incense-sticks, lighted lamps, and sacrificial porridge, should be made unto them. The fire should be consecrated, and the preceptor should perform therein the rite of Mantra Tarpana, after having worshipped the god Shiva, as before. The priest well-versed in the Mantras, should cast the Homa oblations into the fire, for making auspicious the time and the place of the sacrifice, or for removing the harms of omens that portend evil, after which the bliss giving final oblation should be offered. The sacrificial porridge should be prepared as before, and the preceptor should offer the same into all the fire-holes, as before. Then the Yajamanas (persons at whose instance a ceremony is performed) fully attired and bedecked with ornaments, should enter the sacrificial bathing shed, place the image of the god on the divine cushion, perform the rites of Tadana and Abagunthana (covering over with the essence of a Mantra) unto him, and bathe him with the water containing a solution of clay and bitter drugs, after having worshipped him as before. The image or the phalic emblem should be subsequently bathed in turn with the urine of cow, cowdung, ashes, and the water consecrated with the Mantra of Weapon followed by the term "Fut." Then the preceptor who should be an inhabitant of that excellent country (Madhyadesha—Central India), and the Brahmin custodians of idols, should purify the causal principles of their respective bodies, worship the phalic emblem with white flowers, cover that over with a piece of yellow coloured cloth, over which the Dharma Mantra had been repeated, and carry the same to the earthen platform at the

north. Then the cushion should be spread over the bed prepared for the god, and the emblem should be laid thereon. The preceptor should mark the body of the phalic emblem with the lines of saffron-tinted strings, and mark, with a thin rod of gold dipped in collyrium, the spot where its eyes would be. The collyrium should be put along the eyes, and the sculptor should carve out the same, as laid down in the Shastras (42—51). The eyes should be carved into a spot; just at the top line of the three quarter part of the entire length of the emblem, or at a spot about half a pada above the half length from the bottom; the carving out of the eyes at such a part being held as the most auspicious, and also as granting the fulfilment of all desires. In all sorts of phalic emblem, the eyes should be carved into a spot above the three quarter length of the same, divided into Bhaga measures, as previously dealt with. (See Chapt. 54.) In a phalic emblem, measuring a cubit in length, the cavity of the eyes should be of the eight parts of Yava divided into nine parts, both in depth and breadth. So in a phalic emblem measuring a cubit and a half, the sockets of the eyes would measure, in all dimensions, a eighth part more than what has been specified in the preceding case. In a phalic emblem measuring nine cubits, the cavity of the eyes would respectively measure eight Yavas in length, depth and breadth. In all instances where the length of the phalic emblem would increase by a Pada measure, the measures of the ocular cavities would, also, correspondingly increase by a Yava measure. The lines laid down around the top line of the emblem, would also increase by three parts, both in breadth and depth, and in all cases, the crown of the emblem would be narrow and tapering (52—59.)

The region of the eyes should be divided into eight parts, and the lower part of the crown of the emblem into two. *The two lower parts of the region of the eyes, divided as above, should be left out; and the remaining six parts should*

he carved into three lines or borders, carried round and united at the back of the emblem's head. The border lines at the top, forming, as it were, the gland-border of the emblem of universal progenation, should be made of a Yava measure, where the phalic emblems would be made of gems or gold; and the emblem should be made endowed with the eye-sight by carving the above mark into the part indicated before. The lines bringing out the characteristic features of the emblem, should be worshipped with honey and clarified butter, by repeating the Mritunjaya-Mantra, with a view to remove the impurities incidental to sculpturing. The phalic emblem should be worshipped, after having bathed the same with clay, etc. The sculptor should be rewarded, and gifts of cow should be made to the preceptor. The phalic emblem should be worshipped with lamps lighted both on the right and the left; and married ladies should sing hymns in praise of the deity. The body of the emblem should be rubbed over with the substance known as the Rochona. The married women should be dismissed with gifts of molasses salt and paddy. The preceptor, jointly with the Brahmin custodians of idols, should bathe the phalic emblem with clay, cowdung, cow's urine, ashes and water. Subsequently the preceptor should bathe the abovesaid emblem with the compositions known as the Panchagavya and Panchamrita, and with astringent and bitter drugs, together with the water containing a solution of the drugs known as the Sarvoushadhi. After that, the phalic emblem should be bathed with water containing white flowers, fruits and the washings of gems, gold, horns and barley, and a thousand jets of rain water should be let loose on the head of the same. Subsequent to that, the emblem should be again bathed with the waters obtained from the sacred pools, and the river Ganges, and waters out of the pitcher sacred to the god Shiva, or in which the ocean known as the ocean of thickened-milk had been invoked (60—69.)

The phalic emblem should be worshipped with the paste of astringent drugs and that of sandal, and flowers should be offered to the deity of the same by repeating the Brahma-Mantras, and a piece of red cloth with the Mantra of Armour. The flowers of Nerium Odorum should be waived before the emblem. The Argha offering should be composed of articles such as the stems of kusha grass, etc., soaked in milk and the washings of clarified butter, and the preceptor should offer the same to the god in the emblem, who should be propitiated with hymns and a repetition of the Purusha Mantra. The rite of Achaman or of rinsing the mouth with water, should be performed by repeating the Hrid-Mantra and the preceptor should address the deity as "Rise O lord." Then the phalic emblem should be carried to the sacrificial shed in a divine chariot, and the articles essential to his worship should be put into the same. The emblem should be laid down in the bed prepared at the western door of the shed. At the same door, a cushion made permeated with the essence of the goddess of energy, should be spread out for receiving the emblem and its pedestal. The part of the emblem known as the Brahmashila should be stowed to the west thereof. The sacrificial pitcher in which the psychic sleep had been induced, should be converted into the Sthira (immovable seat) of the god as described before, and stowed in the north-east corner of the shed; which is held sacred to him. The Argha-offering should be presented to him by repeating the Mantra, and the phalic emblem should be raised out of the bed, by uttering the Shiva-Mantra, and deposited on the cushion, with its head turned towards the east. The phalic emblem should be again worshipped with incense-sticks, and garments, and household furniture should be offered to it, according as the means of the consecrator would admit of, by repeating the Mantra of Armour and the Hrid-Mantra respectively. The gods of virtue should be worshipped with the Sristi and other Mantras in turn, and

a vessel full of honey and clarified butter should be placed at the foot of the emblem, as an unguent of the god. The priest officiating at the ceremony, and who should be an inhabitant of that excellent country, known as the Madhyadesha, should merge in the body of the emblem all the fundamental principles of the universe, together with their respective presiding deities, and divide the abovesaid body into three parts, with a garland of flowers, sacred to the god Shiva (70—79).

In the three divisions of the entire body of the phallic emblem made as above, the preceptor should locate the fundamental principles, beginning with the principle of Māya (illusion) and ending with that of absolute energy (Shakti), together with the principles of soul, knowledge, and pure bliss, in the order in which they stand in the universal creation, in the different parts of the emblem such as the square, the octagonal, and the round part. The presiding deities of the above three principles, such as the gods, Brahma, Vishnu and Rudra, should be psychically projected into each of the abovesaid divisions, and likewise the different embodiments of the god,—such as the earth, the fire, sacrifice, the water, the air, the moon, the sun, and the sky, together with their respective deities such as Sarva, Pashupati, Ugra, Rudra, Bhava, Mahesha, Mahadeva and Bhima, and the Mantras respectively sacred to them (La, Va, Sha, Sa, Cha, Ya, Sa and Ha)—should be located therein. The preceptor well-versed in the Mantras, should merge in the spirit of the sacrifice of which the five fire-receptacles are the indispensable adjuncts, the five material embodiments of the god, such as the earth, water, fire, air and the sky, by repeating the Pranava (Om) or the Hrid-Mantras sacred to the god, together with their respective inmate divinities, such as Brahma, Dharanidhara, Rudra, Isa, and Sadaksha. The essential matters spoken of above, together with their respective deities,—should be

located in the order which they occupy in the created universe. The consecrator who is a seeker of salvation, should locate the principles of non-action, etc., with their respective presiding deities, such as the gods, Ajata, etc., instead of the thirty-six principles, spoken of above, and contemplate the principle of the soul as pervading them all. (80—87.) The Brahmin custodians of the divine image should see in their soul, if absolutely pure, the gods known as the Vidyashas, while they should meditate upon the images of the gods Lokapalas, in the event of their souls not having been made absolutely pure. The groups of the different fundamental principles, respectively numbering twenty-five, eight, five and three, together with their presiding deities such as Indra etc., should be worshipped as follows:—"Om Ham obeisance to the principle of pure energy. Om Ham obeisance to the presiding diety of the same. Om Ham obiesance to the image. Om Ham obeisance to Shiva, who is the presiding diety of the same. Om Ham obeisance to the earth-image. Om Ham obeisance to Brahma, who is the presiding diety of the images at large. and Om, Ham, obeisance to Rudra, who is the presiding diety of principle of bliss" (88—89.)

The preceptor should recite the above Mantras from the region of his umbilicus, the sound of which would spread all round mingled with the tolls of bell. The Mantras should be taken into the region of the heart and merged in the effulgent image of Shiva, situate in the lotus of the twelve petals, (the occult nerve ganglion known as the solar plexus) and therein, the god should be meditated upon as shining resplendent with the beams of thirty eight Kalas, effulgent as the sun, and the only omnipotent being in the universe. The preceptor, should project the same into the phalic emblem, whereby the rite of Jivanayasa (projection of vital energy) should be performed (90—92).

Now I shall describe the process of performing the rite

of Nayasa in the divine pedestal. The pedestal should be washed with water, plastered over with the paste of sandal, and covered over with a piece of cloth containing an aperture like the female organ of generation. The five sorts of gems should be driven into the pedestal, situate at the north of the phalic emblem, which should be stowed and worshipped in the same manner as the phalic emblem. After that, the pedestal should be again washed with water, and deposited at the foot of the phalic emblem. The rites of ablution etc., should be performed unto all the goddesses of energy and the divine bull, who should be united with the stone pedestal, the emblem of the universal receptivity, by repeating the Mantras, beginning with "Om" and ending with Hrim (Ham?) as follows :—

"Om Hum Hrum obeisance to the energy of action, Om Hum Hram Svaha (obeisance) to Mahagouri, the beloved wife of Rudra (this is to be performed on the pedestal). Om Ham obeisance to the universal capacity of holding. Om Ham Obeisance to the Vṛsbha (bull)." Before worshipping as above indicated, the preceptor should lay down round the pedestal, three circles of consecrated ashes, the stems of Kusha grass, and the seeds of sessamum orientale, for serving the purposes of moats as it were, and worship the Lokapalas with their weapons for guarding the same. The five Nayikas (the companions of the wife of Shiva) such as Dharika, Dipti, Utyugra, Jyotsna, Valotkata, Dhatri, Vidatri, should also be located in the divine images of peace. In the alternative, the Nayikas such as Vama, Yasta, Kryaguna, should be located therein, or the principles of knowledge, action and volition should be located in their stead (93—100). The five principles of Tama (Vanity), Moha (ignorance), Ksama, (kindness), Nistha (devotion), Death, illusion, Bhabajvara, or the three principles of Mahamoha, Ghora, and Jvara, or the three principles of action, knowledge and volition, together with the three Nayikas such as Vadha,

etc, should be located in the three indomitable principles of soul etc, (100—102). Even in the present case, the god Sarva should be worshipped with the goddesses Gouri etc. both on the pedestal and the part of the phalic emblem, known as the Brahmashila. Having located the deities and principles as above described, the preceptor should approach the sacrificial fire-receptacle, and invoke therein the god Mahasvara, on the border thereof; the principle of action having been located in the other border.

The preceptor should locate the phonetic symbol of the Nada mantra "Om" in his lower lip. Then the union of the occult psychic beam with the sacrificial pitchers, sand-cushion, the fire lighted thereon, and the god Isha, located therein, should be brought about in the following way. The preceptor should rouse up the stream of his psychic energy resembling the fibre of a lotus stem, with one stroke of the Kumbhaka. The force or light thus evoked would again at once rise upwards, enter into the disc of the sun, which emerging thereout, would descend into the sacrificial pitchers and the sand cushion, etc., above enumerated. All the Brahmin-repeaters of the Mantras, respectively seated before the hallowed fire-receptacles, would do the same; and the goddess of energy known as Dharika (lit-capacity of holding) together with the fundamental principles and their presiding deities, the images and their inmate divinities, should be psychically located in the fire-holes; and the rite of Tarpana should be done unto them, by casting oblations of clarified butter into the same (103—108).

Having thus performed the rite of Tarpana, hundred or five hundred oblations should be cast into the fire, by repeating the Sanhita Mantras, with a view to invoke the presence of the deities and the principles above enumerated, after which the final oblation should be offered. The Brahmin-custodians of idols should likewise perform the above rites. Then the rite of Tarpana should be again performed unto the goddess

of mercy, by repeating the Brahma and the Angamantras. The preceptor should touch the foot of the phalic emblem washed with the waters of the sacrificial pitchers, with the ends of the Kusha grass, and repeat in mind the Mantras as many times, as the oblations had been cast into the fire. The presence of the god should be invoked by repeating the Hrid-Mantra, and the rite of Avagunthana should be performed by rehearsing the Mantra of armour. Thus for the purification of the parts of the phalic emblem, respectively presided over by the gods Brahma and Vishnu, the preceptor should perform the Homa and the Japa (repetition of Mantras) as many times, as above enumerated, and touch the middle part thereof, with the end and the middle part of a consecrated Kusha grass. The contact should be made as follows:—"Om, Ham, Ham, Om, Om, Om, Em, Om, Bhūm, Bhūm, obeisance to the Vajhyamurti. Om, Ham, Vam, Am, Om, Om, Am, Sham, Om, Bhūm, Bhūm, Vam, obeisance to the fire-imaged god." Similarly the other manifestations of the god such as Yayamana, etc., should be contemplated and touched in the body of the phalic emblem, with the ends of the Kusha grass, as laid down before. Likewise the five different manifestations of the god should be located and communed with, where the five images only would obtain. The three fundamental principles, known as the principles of soul, knowledge and bliss, should be united with the pedestal and the imaged bull beside the emblem, by repeating either the principal or the Atmamantras. Hundred oblations of clarified butter should be cast into the sacrificial fire, for the purification of the different parts the phalic emblem, and hundred and eight with the Mantra, held sacred to Shiva, with a view to make up any deficiency in performing the sacrifice (109—117). Then the preceptor should whisper into the ears of the god Shiva, (the phalic emblem) the following prayer. "Om obeisance to the god Rudra. O Rudra, I make obeisance to thee. Make

whole and complete, O lord, whatever has been done defective and informal by me, permeated with thy essence, in connection with this sacrifice, and kindly accept the same." Over the pedestal, the preceptor should read aloud as follows:—"Om, Hrim, obeisance to Shankari. Make whole and complete this undertaking, O goddess." In the body of the phalic emblem, the preceptor should perform the rite of Nyasa, and psychically project the force or the energy of action, into the stoneslab known as the *Brahma-sila*, placed upon the pedestal. The energy known as the capacity of holding, should likewise be located therein. The *Adhivasa* ceremony should extend over seven, five, or three consecutive nights, or occupy a single night only, without which a ceremony of consecration is held as barren of fruits. The preceptor should offer hundred oblations of clarified butter, and make offerings known as the *Bhutavali*, after having worshipped the sacrificial pitchers, every day in the course of *Adhivasa* ceremony, which is so called from the stay or the continuance (*Vasa*) of the disciple in sack cloth and ashes, by the side of the preceptor (118—124).

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CHAPTER XCVII.

THE GOD said:—The preceptor having performed the rites of his daily and morning worship, should worship the warder gods, and subsequently enter the temple and purify the component principles of his body (1). Then he should worship the presiding deities of the different quarters of the heaven, together with the sacrificial pitcher and the small jar; and cast eight handfuls of oblation into the fire, in honor of the god Shiva and the fire-god. Subsequent to that, he should enter the temple, after having first obtained permission of the god in that behalf, and remove the harms and

evils lodged therein, by repeating the Shara (arrow) mantras followed by the terms "Hnu, Fut." The phalic emblem should not be established just at the middle of the temple, so that it might be free of the defect of bedha (piercing), and which should be accordingly placed a Java or half a Java apart from the exact centre, to the north-eastern corner of the temple. The slab known as the Ananta, and which is the symbol of universal receptivity, should be first established by uttering the principal Mantra, sacred to the god. Over the same the stone slab Achala which is emblematic of the cushion of Shiva, which as such has access every where in the universe, should be placed by uttering the above-said Mantra, or by repeating the Mantra which runs as follows :—"Om obeisance to the all pervading, unchangeable, immoveable goddess Achala. Hum, Lum, Hriun Swaha ! continue here, O goddess, according to the direction of the god Shiva" (2—7). Having thus addressed the deity, the preceptor should guard against his going away, by exhibiting the mudra known as the Rudra mudra.

After that, the preceptor having mentally repeated the Mantras sacred to the Lokopalas, should meditate with his whole soul, upon the different sorts of metal, and mineral, such as the diamond, jems, iron, gold, orpiment, and the drugs and cereals enumerated in the preceding chapter. The above substances should be contemplated as possessed of the attributes of imparting strength, beauty, energy and a good complexion. The sacrificial pitchers respectively made of gold, silver, etc., should be stowed in holes dug out in the different directions of the temple, such as the east, etc., and the image of the bull should be established facing the door of the temple. In the hole or the cavity at the centre, should be placed the golden pitcher, plastered with the earth obtained from the banks of the rivers, or the peaks of mountains. In the next hole, should be placed the pitcher painted with lamp black and containing honey and

sundried rice, and in which the ashes of gold or silver mixed with all sorts of seeds, had been stowed. In the same pitcher a stem of lotus flower made of gold, silver or iron and perforated with holes, should be immersed, together with the essence of the supreme deity and the goddess, and the eternal cushion of the former. The hole or the cavity should be washed with a quantity of sacrificial porridge, or plastered over with a solution of scented gum resin (Guggula), after which the preceptor should cover the same with a piece of cloth, and repeat thereover the Mantras of weapon and armour, by way of doing unto it the rite of protection (8—16). Offerings should be made to the presiding deities of the different quarters of the heaven, and the preceptor should rinse his mouth with water, and cast hundred oblations with the final one into the sacrificial fire, by repeating either the Mantra of weapon or the Mantra sacred to the god Shiva, with a view to remove any defect that might have lurked in the stoneslab and the cavities for sacrificial pitchers, or incidental to polluted contact or contamination. The gods occupying the different parts of the diagram known as the Vastumandala, should be respectively propitiated with an oblation; and the preceptor should raise the god and his cushion with the chauntings of the Hrid mantra, and approach the phalic emblem subsequent thereto; the Brâhmin custodians of idols, having been posted in the different corners of the temple. The preceptor after having performed the sacrifice in honour of the god, should circumbulate the temple, accompanied by the four Brahmin custodians of idols, and deposit the phalic emblem in front of the door, known as the door of bliss (Bhadraksha). The Argha offering should be presented on the head of the phalic emblem, which should be deposited at the door or the threshold, care having been taken to avoid its contact with the door or the doorframe. Even in an unfinished temple, the

phalic emblem should be made to enter, or it should be swung through the principal entrance of the temple, and should not be entered through any other opening under any circumstance. Then the phalic emblem should be placed on its seat in front of the temple door, with the flourishes of trumpet, and offerings of green grass and sundried rice should be made unto it. The preceptor should address the emblem as "Rise Oh lord," and subsequently read aloud the Mantra known as the "Great Pushupata," after having removed the sacrificial pitchers from their cavities with the help of the Murtipas (Brahmin-custodians of idols) (17—18). Then the phalic emblem should be raised up and smeared with the paste of sffron; and the preceptor should meditate upon the god as united with his goddess, by whom the emblem should be considered as protected. The preceptor should repeat the principal Mantra sacred to the god, and afterwards place the same in the cavity. The two parts of the phalic emblem known as the Brahmashila, should be buried underneath the soil, or an eighth part of the entire length of the Linga should be underneath the earth. The phalic emblem should be soldered to a plate of lead, buried waistdeep under the ground, and the outlying parts of the cavity should be filled up with sand. The preceptor should address the emblem as "Be steady Oh lord!" Then having invoked and located the god, from whom all things take their shape, in the phalic emblem made steady as above described, the preceptor should also locate therein the goddess of energy,⁴ by repeating the principal Mantra, and the principle of Niscala by uttering the Sruti Mantra. If the head of the phalic emblem leans towards the south, at the time of fitting the same in its cavity, the preceptor should offer oblations with the Mantras sacred to the presiding deity of that quarter of the heaven, and the final oblation should be offered with the same Mantra, and remunerations should be given to the preceptor. The preceptor should cast a hundred oblations

into the fire, by repeating either the principal or the Vaharupa Mantra, in the event of the phalic emblem having leaned towards the left hand side, or dropped down slatingly or having been splitted or cracked, and in all other defects the preceptor should perform the Bliss-conferring rite known as the Shiva-Shanti. A phalic emblem, looked-at by the preceptor doing the rite of Nyasa unto the same, becomes devoid of all defects. The Mantra sacred to the goddess Gouri, should be psychically projected into the body of the phalic emblem, and the pedestal should be consecrated by repeating the Sristi Mantra. The sides of the emblem should be made smooth, by rubbing them with sand and particles of diamond. Then the preceptor and the custodians of idols should pour out water of peace, out of a pitcher raised above the head of the phalic emblem, and similarly bathe the same in the compositions known as the Panchamrita (milk, curd, clarified butter and honey). etc. The emblem of the supreme god should be smeared with the scented paste of sandal, and worshipped with the Mantras respectively sacred to Uma (the wife of Shiva) and Maheshwara (Shiva—the supreme deity), and the preceptor should touch the parts occupied by them in the body of the phalic emblem, with the ends of his fingers entwined in the posture of the mudra (manual sign) known as the Linga mudra (the sign of the organ of generation.)

Then the learned preceptor should worship the phalic emblem with the six articles of worship (Sadanga), psychically merge in the same the three fundamental principles of soul, knowledge, and bliss, and locate in its part known as the Kriapitha (seat of action), the different images of the god, together with their presiding inmate divinities, and subsequently bathe the same, after having smeared it with sandal paste, and located therein the essence of the god (Shiva) as its sole pervading principle. Fruits, incensesticks, lighted lamps of clarified butter, plates of edible offerings and

garlands of flowers should be presented to the deity (the phallic emblem) by repeating the Hrid-Mantra, the articles enumerated in the preceding line should be such, as the means of the consecrator would admit of. The Argha offering should be made unto the emblem subsequent thereto, and the preceptor should meditate upon the god by mentally repeating the Mantra sacred to him, and assign the merit thereof to the god, after having jointly addressed him with the custodians of idols (Murtipas) as follows:—"Be pleased to stay in this temple, Oh lord, as long as the sun, moon, and the myriads of constellations would shine and blaze. Having thus made obeisance to the deity, the preceptor should walk out of the temple by repeating either the Hrid or the Pranava-Mantra, and thereafter consecrate the image of the divine bull in front of the temple door. Offerings should be made a hundred times as before, by repeating the Mritunjaya-Mantra, with a view to make up any omission or deficiency unwittingly made in performing the sacrifice; and hundred oblations should be offered to the god Sashiva, by repeating the Shiva-Mantra, the oblations being composed of sacrificial porridge, where earthly peace is the only object wished for by the performer (27—44). The preceptor should address the god as, "Make good, Oh thou Supreme lord, whatever has been omitted by me, either through ignorance or inadvertance. The merit of performing the sacrifice should be made over to the husband-god of the universal mother (Amiviksha), who is the primal origin of all the worlds, animals and gold, and from whom all songs music, and harmony have emanated. For four consecutive days, gifts and festivities should be made and held around the temple, and the preceptor with the custodians of images should continuously cast oblations into the sacrificial fire, during the three days and nights following the day of consecration. On the fourth day, the final oblation, composed of the sacrificial porridge, should be cast into all the fire-recep-

tacles, purified with the oblation known as the Sampata offering (*lit.*,—Oblation ushering in the sacrifice), the Mantra which should be repeated on the occasion, being called the Vahurupi-Mantra. For four days after that, the flowers used in the sacrifice should be kept in the temple, after which they should be removed, and the phalic emblem should be again bathed and worshipped as an ordinary phalic emblem. The worship should be made by repeating the general Mantras sacred to Shiva, after which its consciousness should be taken back, and the god Shiva should be bid adieu. In the case of a phalic emblem not falling under the above category, the rites of invocation, manifestation and bidding farewell should be performed according to the capacity of the worshipper, the rite of bidding adieu consisting of taking leave of the god till next day (45—50).

According to several authorities seven oblations, after the close of the sacrifice, should be cast into the fire, dedicated to the seven divine attributes of the god Shiva, such as the attributes of steadiness, immeasurableness, cognisance of his own originless existence, eternity, universal locomotion, and deathlessness. The oblations should be cast as follows:—"Om obeisance to Shiva (phalic emblem) Be thou steady, Oh God. Om obeisance to Shiva (phalic emblem). Be thou immeasurable, Oh God. Om obeisance to Shiva (phalic emblem). Be thou cognisant, Oh lord, of thy own originless existence. Om obeisance to the phalic emblem. Be thou eternal, Oh lord. Om obeisance to the phalic emblem, dost thou have access every where in the universe, Oh lord, and Om obeisance to the phalic emblem. Be immortal, Oh lord." Then two pitchers, full of water, should be made permeated with the essence of the god Shiva, and the phalic emblem should be bathed in the water out of one of the aforesaid pitchers, the contents of the other pitcher being reserved for performing therewith the rite of ablution known as the Kartrishana, The preceptor should

walk outside on having taken permission of the god, and locate in the north-east corner of the temple, and beyond the sacrificial enclosure, the god Chanda, contemplated as seated on a cushion measuring a Dhamagra. The rites of Nayasa should be done unto him, and oblation should be offered in his honour as laid down before, and the preceptor should meditate upon his divine essence and worship him conformably to the class of worship known as the Brahmani-Archana, with its essential rites and features as follows:—“Obeisance to Sadyajata, “Om, Hum, Fut, Om, Vim, obeisance to Vamadeva, Hrum, Fut, Am, Vum, obeisance to Aghora, Hrum, Fut, Om, obeisance to Tatpurasha and Voomishana, Hrun Fut. The merit of repeating the Mantras should be made over to the god, and the preceptor should address him as follows:—“Stay in this temple, O Chanda, as long as the god Shiva shall continue therein. Make whole and complete, O lord, whatever has been omitted by me through ignorance or inadvertance.”

O Brahman, the god Chanda should not be invoked in the temple, where phalic emblems known as the Vana or the Shayambhu Lingas, or an image of the god should be installed. The preceptor should worship the god Chanda, and the consecrator of the temple with his son and wife, according to the rites enumerated in the worship of the presiding deity of the sacrificial sand cushion, with his mind intently fixed upon the one supreme cause, which is the real underlying substratum of the universe, and which evolves itself out into multitudinous forms of beings and existences. The preceptor should bathe the Yayaman (the consecrator) and his wife and children with the waters out of the sacrificial pitchers, situate at the east and other sides of the temple, and the Yayaman should worship the preceptor as the god Maheshvar, without any distinction whatever; and make gifts of gold, cow, and land to him and the repeaters of Mantras and the custodians of images. The sculptors and astrologers

should be satisfied with presents, and the indigent and the miserable should be feasted with sumptuous repasts. The gifts made over to the preceptor, etc., should not be too much costly and expensive, and the Yayaman should address the former as follows :—"Pardon me, O thou ocean of mercy, for the trouble, I have directly put you to, in connection with this sacrifice. The preceptor should place in the hands of the Yayaman, sun-burnt rice and the stems of kusha grass, which should be looked upon as permeated with the merit of consecrating the divine temple, and glowing resplendent as a star. Subsequent to that, he should make obeisance to the supreme lord, covered over with the essence of the Pashupata-Mantra (sacred to the manifestation of Shiva, known as Pashupati or the lord of animal beings.) Then the Bhutas or the attendant goblins of the god, should be propitiated with offerings, and the preceptor should address them as follows :—"Stay here in bliss, each of you, as long as the god Shiva shall graciously continue herein." The sacrificial shed covered with pieces of cloth, and containing all the articles used in the course of the sacrifice, should be given to the preceptor and the sculptor should take the sacrificial bathing shed and all other articles found therein.

O Brahman, other gods headed by the god Sadhya, etc., should be installed in the temple, by repeating the Mantras, recorded in the Agamas, together with the different fundamental principles, such as the principle of good (Satattva) etc., forming the veils of the abovesaid godheads, and which should vary as the beginning letters of the names of the gods would differ. The different holy pools and sacrificial cereals should likewise be located therein, together with the Kinnaras, and the gods known as the Kshetrapalas, whose abode is the essential principle of the earth matter. The sacred pools and the goddesses Saraswati and Lakshmi should also be located in the temple for the purpose of performing at times the rite of oblation therein (57-71). The presiding

deities of the different Bhuvanas, dealt with before, should also be invoked in the temple, and the preceptor should ensure their continuance therein. Similarly should be located therein the attributes of Brahma, the god of creation, such as those of creating and giving mobility at the outset, to the innumerable myriads of fiery atoms which freely moved about in the bosom of the universal space, and which under the influence of a mysterious affinity and cohesion, formed themselves into that primordial fiery globe, known as the Brahmanda or the primordial egg, and which moving in the wake of two different aspects of one and the same principle of disintegration, *viz.* the centrifugal and the centripetal force, subsequently fathered these infinite hosts of suns and their satellites. The attributes of the creator god (Brahma) such as those of absolute and paramount sovereignty over the created universe, together with the threefold god-head of Hari, and the principles of proper sensibles, etc., respectively domineered over by them, should be psychically ensconced in the earthly abode of the deity. Likewise the divine attributes of the gods, Natyasha (the presiding deity of the histrionic art), Gana, Matrisha, Yaksasha, Sharajamma, and Shiva, together with the five auspicious Gems, should be ensconced in the hole or cavity of the adytum, the sixth part at its back having been left apart, where the same would be divided into six equal parts or divisions. The image of the deity should be placed on the fifth part of its seat, where the latter would be divided into eight equal divisions, the installation of an image on the seventh part, being always held as auspicious (72—77).

In the case where an image or picture of the god should be consecrated in the stead of a phallic emblem, the rite of purification should be made by simply meditating upon the same, and the rites of ablution and driving in of gems, etc., spoken of before, should be mentally performed. The rites of opening up of the eyes, and the spreading out of the

cushion, should be made by offering flowers containing no humidity in them, so that the colouring of the picture might not be affected in the least (77—79).

Oh Brahman ! now I shall deal with the procedure, which should be adopted in installing a phalic emblem of the Chala class. The Pitha, or the seat proper of the emblem, should be divided into five, or three separate parts : and the fundamental principles enumerated before, should be divided into as many sets or groups, and psychically projected into the body of the phalic emblem. The body of a phalic emblem made of crystal, should be duly purified by uttering the Sristi-Mantra, but the slab known as the Brahma-Shila, the auspicious Gems, and the Pravuti should not be consecrated, in the instance under discussion. The preceptor should perform in mind, the rite of placing the emblem on its pedestal. The phalic emblem, known as the Vana or the Shyambhu Lingas require no purification. The rites of ablution in the case of a Chala or movable phalic emblem, should be made by repeating the Sanhita-Mantras, and likewise the rite of Nyasa and the casting of oblations into the fire, should be done with the same Mantra. The sacred rivers, oceans, and mountains should be invoked as laid down before. The hallowed earthly phalic emblem together with its pedestal made of clay, should be worshipped according to the rite of Diksana, which should be thereafter cast into the water ; and the preceptor should take back and merge in himself the Mantras with which the worship had been performed. The worship of such an emblem, grants the wished for object after the lapse of a year. The installation of images of Vishnu or of other gods should be made, Oh Brahman, by repeating separate Mantras which should be discussed in its proper place (80—86).

CHAPTER XCVIII.

THE GOD said :—Hear me, Oh Skanda, describe the process of installing an image of Gouri, together with the mode of worshipping the said goddess. The sacrificial shed should be raised as before, and the image of the goddess should be placed in front thereof. Subsequent to that, Oh Guha, the goddess should be laid down in bed, into which the essence of the Mantras of images had been projected by means of soul-force, and fundamental principles of soul, knowledge and bliss, together with the god Shiva had been located. The preceptor should meditate upon the goddess of absolute energy, as occupying the different parts of his own body, and cast oblations into the fire, as laid down before, by way of performing the Homa ceremony unto her. Then the pedestal should be united with the principle of universal action, which should be contemplated as pervading the region of the pedestal, filled in with auspicious Gems described before. After that, the image of the goddess which is the symbol of universal force, should be placed on its pedestal by repeating the two Mantras specially sacred to her. The principle of universal action (Kriashakti) should be projected into the body of the pedestal, and the principle of wisdom into that of the goddess with whom the all-pervading energy (Vyapinishakti) should be united. The goddesses Amvica and Shivanamni should be invoked and worshipped as follows :—“Om obeisance to the capacitating virtue of the universe, Om obeisance to the primordial tortoise bearing the same on its back. Om a similar obeisance to the god Skanda. Om Houm, obeisance to the god Narayana, Om obeisance to the sovereign attributes of the supreme diety, Om, Am obeisance to the Adhachhadana (*lit.*,—the under-lining of the divine cushion). Om obeisance

to the lotus-shaped cushion of the goddess. Om obeisance to the upper-lining of the same. [Om Ham obeisance to the lotus-shaped cushion." Then the gods such as Keshava, etc., should be worshipped.

Om Hrim obeisance to the petals of the lotus-seat, where in the gods Puskarāksha, etc., should be worshipped, as "Om Ksham obeisance to the gods Pukkaraksa, etc. [Om Ham obeisance to Pusti (the goddess or the principle of growth.) Hrim obeisance to the goddess of knowledge (Gnana), Hrun obeisance to the goddess or the energy of action. Om obeisance to Nala. Rum, obeisance to the god of virtue. Rum obeisance to the god of wisdom. Om obeisance to the god of apathy towards the world and its concerns (Vairagya). Om Vaim, obeisance to the god of impiety. Om Rum, obeisance to the god of ignorance, Om obeisance to the spirit of worldliness (Avairagya). Om obeisance to the presiding deity of indigence (Anishvarjya). Hum obeisance to the speech. Hum, obeisance to Ragani. Kraim, obeisance to Jvalni. Om, Hrun, obeisance to Shama. Hrum obeisance to Yasta. Om, Hroun, Roum, Kroum, obeisance to the nine goddesses of energy. Goum, obeisance to the cushion of the goddess Gouri. Goum obeisance to the image of Gouri."

O Skanda,—Now I shall enumerate the Mantras sacred to the goddess Gouri, which are as follows:—"Om, Hrun, Sa, obeisance (Shwaha) to Mahagouri, who is the beloved wife of the god Rudra. Obeisance to Gouri, Gam, Hrum, Hrnu, Gum, Shiva to both the armour and the tuft of hair on the crown (of the worshipper). Gom to the eyes, Gqm to the (Mantra) protecting the worshipper as an weapon (Astraya). Om, Goum, to the goddess or the principle of true or scientific knowledge. Om, Gam, obeisance to the goddess or the principle of action." Thereafter the gods such as Indra, etc., should be worshipped in the eastern and other quarters of the heaven, over which they respectively preside. Then "Om, Sum, obeisance to Subhaga, Hrnu,

obeisance to Lalita, Om, Hrim, obeisance to Kamini, Om, Hrum, obeisance to Kamashalini."

An image of the goddess Gouri should be installed by reading out the above Mantras which are held sacred to her. The preceptor should worship the goddess in the image, with the abovesaid Mantras, and mentally repeat the same. A person who installs an image of the goddess in the manner indicated above, attains all merit (1—8.)

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CHAPTER XCIX.

THE GOD said :—Now I shall describe the process of installing an image of the sun-god. The sacrificial sheds should be raised as before, and the rites of ablution, etc., should be performed according to the rules laid down in the preceding chapter. The sun-god should be located in the cushion spread out, as before, in front of the temple-door, together with his attendants and attributes, and the goddess, Vidya (learning). The preceptor should likewise project into the same, with his soul force, the three fundamental principles of soul, knowledge and bliss, as in the previous instance, and the five material principles of sky, light, water, etc. The rite of purification should be done, and the pedestal should be purified as before and the preceptor should project into the same the divine attributes ending with that presided over by the god Sadashiva. The pedestal should be established and made permeated with the goddess of energy called Sarvotomukhi, and the preceptor should place thereon the image of the sun-god by uttering the Mantras sacred to him, and which have been enumerated before (1—5).

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CHAPTER C.

THE GOD said :—Now I shall describe the rite of consecration which should be made in connection with the doors of a divine temple. The door-frames should be washed with water saturated with a solution of bitter drugs, and laid down in the bed, as directed in the case of a phalic emblem. The three fundamental principles (Tattvas) of soul, knowledge, and bliss, should be respectively projected into their lower, middle, and upper parts, and oblations of clarified butter should be cast into the fire, accompanied at each instance by a chanting of the Rupa-Mantras. The god of homestead (Vastu) should be worshipped at a little distance from the temple-door, by repeating the Mantra of eternity (Ananta), the five auspicious gems should be buried underneath the same, and the ceremony of peace-giving Homa should be performed as previously described. A bundle containing barley, sun-dried rice, and the medicinal plants respectively known as the Ridhi, Vridhi, Mahatila, Go, earth, mustard, Rajendra, Mohini, and Laksana, should be buried underneath the temple, for protection thereof. The goddess of universal nature (Prakriti) should be located in the ornamental globe over its pinnacle, by repeating the Pranava-Mantra. The fundamental principle of soul should be psychically projected into its foundation, a little to the north of the door, the principle of knowledge at its two sides, and the sky within, should be made permeated with the essence of the fundamental principle of bliss. Then the god Maheshanatha should be installed by repeating the principal Mantra, and the Homa oblations should be cast into the fire, in honor of the warder-gods, Nandi, etc., by repeating the name of each. The oblations spoken of in the preceding line, should number either fifty or a hundred in all, and the

preceptor having made offerings unto the presiding deities of the different quarters of the firmament, should cast a hundred oblations into the fire, with the Hati-Mantra, for making up any defect or omission made in performing the ceremony, after which, remuneration for finishing the same should be given to him (1—9).



CHAPTER CI.



THE GOD said :—Now I shall describe the process of consecrating a divine edifice. The vault having been arched and completed, the preceptor should place one of the sacrificial pitchers containing a solution of the composition known as the Panchagavya, honey and thickened milk, and in which the five auspicious Gems had been immersed, on the lotus-shaped mystic diagram, over which the virtue of holding (Adharshakti) had been located. The pitcher should be smeared over with a paste of scented sandal, and a piece of cloth should be tied round its neck, and garlands of sweet-odoured flowers should be hung round the same. The preceptor should decorate the temple with festoons of mangoe leaves, perform the rite of Sakalikaran in his body, and carry, up by restraining his internal vital winds in a Puruka form of Kumbhaka, the occult stream of his soul energy, permeated with the essence of the universal soul, into his occult psychic nerve-ganglion over which the god Shambhu presides. Then he should take the same into the occult nerve-ganglion, known as that of the twelve petals, and subsequently cast the same, resplendent as a spark of fire, into the sacrificial fire, by practising a Rechaka form of

Kumbhaka. The Ativahikas of tantras (beatific states) should be located in the pitcher into which the above soul-spark had been projected, together with the image of the god Vagishvara and the ten vital winds, and the thirteen sense-organs and their presiding deities, by repeating the name of each, preceded by the Pranava-Mantra. The two fundamental principles of illusion (Maya) and the universal space, standing in the relation of cause and effect towards each other, and the gods known as the Vidyeshas (gods of learning) together with the essence of the god Shambhu, which should be regarded as the propelling principle of the abovesaid gods and attributes, should also be located in the same, by repeating the Mantras held sacred to him; and the pitcher should be looked upon as fully saturated with the essence of the above divinity. The preceptor should exhibit the Rodha-Mudra, by way of guarding against the outgoing of the deity. The act of location mentioned above, should be made in the golden pitcher sacred to, and permeated with the essence of, the supreme absolute (Purusha). The pitcher should be purified by smearing it over with a paste of the composition known as the Panchagavya, and subsequently laid down in the bed prepared as previously directed. The preceptor should meditate upon the goddess Uma and the gods Rudra and Umapati at the time of depositing the above pitcher, wherein the Mantra sacred to the god Shiva should be located as its all-pervading principle. The rites of Homa, ablution, and the repetition of the Mantras should be made for invoking the presence of the deity, and with a view to pray for his continuance. The rites of invocation, and waking up, etc., of the supreme being, should be divided into three parts, which should be subsequently thought as merged in the pitcher in which the universal Nature had been respectively invoked and located (1—16).

CHAPTER CII.

THE GOD said :—O Skanda! I shall now describe the portions of the consecration ceremony which appertain to the pinnacle and the banner of a divine temple or edifice, or to the other gods dwelling therein. In the case of a brickbuilt divine edifice lying half underneath the water of a tank, or half of which only is visible on the surface of the earth, the flag-post should be made of wood, while it should be of stone where the edifice would be built of the same material. The ornamental top-pitcher over the pinnacle of a temple, in which an image of the god Vishnu had been installed, should be furnished with a quoit or disc which is the divine insignia of the same god. The flag-post at the top of a temple, in which a phalic emblem had been installed, should be provided with a trident (the god's own weapon) at its top, mounted over by another such small phalic emblem. The banner should be made to reach down to the half of the plinth of the temple, or to commensurate with its entire length, or of the same length with its rod, according to the option of the consecrator. The banner known as the Mahadhvaja should be made to flap around the platform of the edifice, and should be tied to or hung down from a rod respectively measuring fourteen, nine, or six cubits in length. A banner of the above class is held as imparting all sorts of boon to the consecrator (1—7). A flagstaff breaking down in the middle, at the time of planting the same, augurs evil to the consecrator, or to the sovereign of the country, and which should be accordingly remedied by performing the bliss-giving rite with the Vahurapa-Mantra as laid down before, or by worshipping the wader-gods, or with the rite of propitiation known as the Mantra-Tarpana. Subsequent to that, the flagstaff should be bathed in water consecrated with the Mantra of Weapon, and the preceptor having sprinkled

water over the same with the same Mantra, should wash the divine edifice with water containing a solution of bitter drugs. The rod should be laid down in the bed, smeared over with sandal paste. In the pinnacle, the Mantras, sacred to the phalic emblem, should not be psychically located, nor the goddesses of energy respectively known as Jnan-Shakti and the Kriya-shakti should be invoked therein. The principles of sense (Artha) and knowledge (Vidyatattva), together with the essence of the Sadyajata-, and Vakra-, Mantras, should be psychically projected into the body of the flagstaff, while the fundamental principle of bliss should be contemplated as merged in the streamer itself. The preceptor fully initiated in the mysteries of Mantras should locate in the pinnacle of the temple the indivisible godhead of Shiva, and worship the attendants and attributes of the same divinity. Homa oblations should be cast into the fire by uttering the Mantras, which should be coupled with the term Fut in the end, when the abovesaid oblations would be offered to each part of the hallowed banner.

Oh Brahman! the banner, according to other authorities should be purified by undertaking the sacrifice known as the Astra-jag, which has been described before. The preceptor should enclose a little space or aperture on the platform at the top of the plinth, and decorate the same with festoons and gay coloured hangings. The three fundamental principles of soul, knowledge and bliss, should be psychically projected into the part of the temple above the enclosure mentioned above. Homa oblations should be cast into the sacrificial fire, and the god Shiva should be worshipped as before. The temple should be contemplated as pervaded all through by the essence of the latter god, in whom all the fundamental principles have found their abode. The god Ananta should be considered as lying at its foot or foundation, the gods respectively known as Kushmanda and Hataka as guarding the platform at the top of the plinth, and the

Lokapalas accompanied by the hundred Rudras, together with the Bhuvanas (knowable worlds), hell and the nether regions, should be located in the plinth, which should be looked upon as the microcosm of the universe (8—20). The preceptor should contemplate in the imaged Lion at the left side of the temple, the concourse of the principles of water, light, wind and the sky, and the principle of intellection and the source of life known as the Ananta, together with the eight forms of yogas and the three virtues ending with the virtue of disintegration.

The four principles of learning, etc., should be considered as occupying the cornice of the temple, the principle of illusion with the god Rudra, as located at its neck, and the goddess of knowledge (Vidya) in the part above that. In the ornamental globe over the pinnacle, the preceptor should locate the Vindu (the mystic zero) which is the symbol of universal evolution together with the gods Isha and Ishvara. The preceptor should look upon the globe as the clotted hairs of the god (Isha), and the crescent at the top of the rod over the pinnacle as forming his trident. The three forces should be located in the flagstaff, permeated with the essence of the Nada Mantra, and the occult soul-energy known as the Kundali Shakti should likewise be located in the cloth of the banner. The different parts of a temple or a divine edifice should be thus contemplated as occupied and presided over by the gods mentioned above. The phalic emblem should be raised up with the earth lying at its bottom, or with the pedestal on which the same had been placed. The Mantras known as the Samantras should be read, as the emblem of universal procreation, would be placed at its seat, (Shakti pankaja), into which auspicious gems had been previously driven. At the auspicious moment known as the Dhavajalagna the Yayamana (consecrator of the temple), accompanied by his friends and relations, should reverentially walk round the temple, whereby he would attain his most

wished-for objects. The preceptor should repeat the Mantra known as the Pashupata, and meditate upon the presiding deities of the Mantras, fully equipped with their respective weapons, which should be invoked for guarding the different parts of the temple, and oblations should be cast into the fire for making up any deficiency in performing the sacrifice. Offerings should be made to the presiding deities of the different quarters of heaven, and remuneration for performing the sacrifice should be given to the preceptor, whereby the Yayamana (the consecrator) would enter the region of bliss. A consecrator of a divine edifice would enjoy celestial comforts for as many thousand yugas, as there are number of atoms in the structure (21—30).

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CHAPTER CIII.

THE GOD said:—Now I shall describe the process of repairing or replacing a phalic emblem which has become old, or broken, or has been struck with lightning, or has become devoid of its characteristic mark (Lakshma) spoken of before, or whose outlines have become blunt or obliterated. The defective phalic emblems which have been cracked, broken, or damaged in any other way, should be installed on their pedestals, and likewise the images of their bulls should be cemented to their place. The phalic emblems which have been unearthed, or have become unsteady, together with those that have been slantingly soldered to their seats, or lean towards any particular point of the compass, as well as those that have been fixed at the exact centre of the temple, should be only re-installed on their pedestals, if

devoid of any, cracks, fissures, or defective marks, or if the same be removed by cleansing the emblem with stream-water, such as of rivers, etc. A phalic emblem, once unearthed and duly installed at a different place according to the rites laid down in the Shastras, should not be removed under any circumstance, even though the same had been improperly placed (1—5).

A phalic emblem should be established by casting a hundred oblations into the sacrificial fire, while a thousand oblations should be offered, before the same could be unearthed and removed (6).

An old phalic emblem, though otherwise duly installed, should be removed after having been worshipped according to the rites enumerated before. In the sacrificial shed raised in the north or in the north-eastern corner of the ground, the preceptor should worship the warder-gods at each door under the decorative arch, and perform the rite of Mantra-puja (worshipping with the Mantras) on the sacrificial sand-cushion. The rite of Tarpana (propitiation) by uttering the Mantras, should be likewise gone through, the offerings known as the Digvalis should be made to the presiding deities of the different quarters of the heaven, and the Brahmins should be treated to a sumptuous repast. The the preceptor should rinse his mouth with water, and address the god as follows :—(7—9).

“Leave this phalic emblem, O lord, which has become old and defective, and which is about to be unearthed and removed. Graciously take thy seat, O god, for awhile within my innerself, if it so please thee.” Having thus addressed the god, the preceptor should perform the rite of Shantihoma, by offering into the fire a hundred and eight oblations composed of honey, clarified butter, thickened milk, and grass; the Mantra with which the oblations should be offered, being the Mantra principally, held sacred to the god Shiva. Then the phalic emblem should be ins-

talled in its former place, the preceptor should worship the same on the sacrificial sand-cushion, the Mantra which should be used, on the different occasions in the course of the worship, being the Shiva-Mantra running as "Om, obeisance to the all-pervading god (Shiva)." The Mantras, O Brahman, with which the different parts of the body of the preceptor should be purified and made permeated with the essence of the god, are known as the Anga-Mantras. The rite of purification should be performed as follows:—"Om obeisance to the all-pervading Shiva, situate at the region of the heart. Om, obeisance (Swaha) to the all-pervading Shiva, located in the cavity of the brain." Then the preceptor should address the beings who might have found lodgment in the body of the phallic emblem, as follows:—"Leave this phallic emblem, all ye beings, that may be resting therein, and peacefully depart from this place, to any other region you please, by order of Shiva, who would remain here, attended upon by the principles of knowledge, etc., and the gods who preside over the same." Then the three sets of oblations, spoken of before and numbering a thousand each, should be cast into the sacrificial fire, by repeating the Pashupata-Mantra. Then the fundamental principles, enumerated before, together with their respective presiding deities, located in the body of the phallic emblem, should be touched with the ends of the kusha grass washed with the consecrated water of peace (Shantodaka). The Argha offerings should be made to the abovesaid gods of the fundamental principles in an inverse order. Subsequent to that, the preceptor should bid farewell to the presiding deities of the eight different manifestations of the god Shiva, located in the hallowed pedestal of the emblem, and cast them into the water of peace, by binding them with a noose of gold, placed on the back of the bull sculptured by the side of the phallic emblem. The preceptor should repeat at the time the Mantra, held sacred to the god Shiva, and cast a hundred oblations in succession

into the sacrificial fire, with a view to confer prosperity on the consecrator. The presiding deities of the different quarters of the firmament, should be propitiated with a hundred such oblations of clarified butter, the sacrificial ground should be purified by another such hundred, and the rite of granting protection should be performed on the left hand side thereof, by repeating the great Pashupata-Mantra [Maha Pashupata] (9—15). A phalic emblem installed by the demons (Asuras), Munis (sages), or by Brahmans belonging to the clan of any renowned Rishi, or well-versed in the Tantras, should not be removed at all, though broken or timeworn, or otherwise fit to be removed and replaced. The process described above should be adopted in the case of replacing an old dilapidated phalic emblem. The interior of the temple should be made permeated with the essence of the Mantras of Sword, and the inside of a divine edifice should not be made too spacious or too narrow, as in the former case, the consecrator would suffer pecuniary loss, and meet his doom in the latter. The decorations and ornamental hangings on the body of the interior, should be decently made and as running along its entire length and breadth (16—21).

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CHAPTER CIV.

THE God said:—Hear me, Oh God, whose banner is mounted over by a peacock, describe the general characteristics of a divine edifice. A square plot of ground should be divided into four equal rectangular divisions. The breadth of the walls should occupy a quarter part of the entire area of such a square, while the Garbha or the

Adytum should comprise a eighth part thereof, the pedestal measuring a pada only. In the alternative the pedestal should occupy the whole of the Adytum, where the ground or the site on which the same would be built, would be divided into five such chambers or divisions as described above. In breadth, the wall should occupy one such division with holes or cavities let into its body. The two parts of the entire rectangular plot should be within the Adytum. The vault of the Adytum should be so arched as to cover three such parts, the walls proper occupying the rest, or the remaining parts. In the case, where the site of the temple would be divided into six equal rectangular chambers, the walls should be built to extend over one such entire division in breadth, the Adytum should be made as much broad, and the breadth of the pedestal should be made commensurable with that of two such chambers. The height of the temple would be double or greater than twice the breadth by a pada, or triple the breadth of the same, the entire altitude in certain instances being made greater than twice the breadth of the temple by half a pada measure, or equal to the half or a third part of the entire area of the ground on which the same would be constructed (1—6). The inner circumference of the vault would measure a pada less than the measure of the ground, the external circumference Paridhi would measure a third part thereof, in which the doors or exits would be opened up. The images of the gods Bhairava, Chamunda, Natesha, and the eight or the four images of the gods should be placed at the middle part of the body of the temple or the divine edifice. The open platform all round may be omitted in the case of a divine edifice. The images of Adityas should be placed in the exterior of the eastern wall of the edifice, the images of Skanda and Agni in the north-west, while those of the god of death and other gods should be placed in the different angles and corners thereof over which they respectively preside.

The terrace or the pinnacle, as the case might be, should be divided into four equal parts, the region of the vault into two, and the images of the above-mentioned gods, should be placed within them, over the third part. The Vadi or the top platform should be held sacred to the god of fire, and over which should be placed, the Malasarak furnished with a cornice or border. The five classes of temple or divine edifice are respectively known as the Vairaja, Puspaka, Kailasa, Manika, and Tripistapa. The first of the above classes of the divine edifice is characterised by a rectangular shape, the second resembling the first in structure; while the third and the fifth classes are respectively built circular and octagonal, the fourth class being constructed in a way so as to resemble the segments of a circle. Each of the above classes of temples is divided into nine sub-divisions, thus giving rise to forty-five different structures of temple (7—13). The nine forms of divine edifice belonging to the genus Vairaja are respectively known as Maru, Mandara, Vimana, Bhadra, Saravatobhadra, Charuka, Nandika, Nandi, Vardhamana, and Shrivatsa. The nine temples that owe their origin to the genus Puspaka, are named as Valabhi, Griharaja, Shalagriha, Mandira, Vishala, Brahmamandira, Bhuvana, Prabhava, Shibikaveshma. The nine temples, that have sprung out of the class Kailasa, are respectively called Valaya, Dhundhuvi, Padma, Mahapadma, Vardhiny, Ushnisha, Shankha, Kalasa, and Khavriksha, and are of a circular shape. The names of the nine temples which belong to the genus Manika are named as Gaja, Bhrisava, Hansa, Garutman, Rikshanayaka, Bhusana, Bhudhara, Sriyaya Prithividhara, and are spheriodical in shape. The nine temples which are the modified forms of the genus Tripusta, are respectively known as Vajra, Chakra, Svastika, Vajra-Svastika, Chitra, Svastika-khadga, Gada, Shrikantha and Vijaya. The villages and Lathas consecrated to the god should be similarly named as above. The pinnacles or terraces should be constructed of a height equal to half of that of the

neck of the temple or the edifice, and proportionately broad. The top platform should be divided into ten equal parts, and the breadth of the shoulder of the temple would be equal to five such parts thereof. The neck should measure three parts of the top-platform divided as above, while the image of Prachanda carved therein should be made equal to four such divisions. The doors should be made so as to face the cardinal points of the compass, and not as to open on the angular points of the heaven. The pedestal should be constructed so as to occupy the two posterior corners of the temple and to extend up to the middle part of the Adytum. There is another class of pedestals which are built as to extend up to the fifth part of the Adytum from the posterior edge thereof, their height being double of their length.

Oh Brahmin! Now I shall deal with a pedestal usually built of a structure other than that described in the preceding line. The pedestal should measure hundred and six fingers. Four apertures for the doors respectively known as the Uttama, etc., and measuring ten fingers each, should be left on its four sides. The doors of the Madhyama class should number three in all, and likewise the doors of the Kanyasa class should be of the same number. The breadth of the pedestal would be equal to half of the height of the same, or greater than that by a third part of its height. The ornamental indents at the top of the door should measure four, eight or twelve fingers each or which should comprise a space measuring a pada measure of the entire height of the latter, their breadth being equal to half of the breadth of the same (door). The doors should be decorated with two, five, seven, or nine such ornamental indents or branches, and the warders should be carved into the doorframe so as to occupy a quarter part of the latter below the lower ornamental branch. The ends of the ornamental branches overhanging the doors, should be made to culminate in the images of fairy twins (14—30.)

Oh Brahman ! A temple in which a pillar has been encroched upon, makes the consecrator doomed to eternal slavery, while one which impedes or any way interferes with the growth of a tree in its grounds, brings poverty. A divine edifice, in any way encroaching upon a well at its gate, portends danger ; while the one that hangs or protrudes over its grounds augurs pecuniary loss to the consecrator. The consecrator would suffer incarceration when a temple or a divine edifice consecrated by him would in any way obstruct a public thoroughfare. The endower of a temple would be cursed with poverty in the event of the latter having been constructed so as to encroach upon or to make narrow the hall in its front. A temple or a divine edifice run into by a rock, Ulakhal, or so built as to be struck with the shadow of another temple, should be deemed as the harbinger of fued, poverty, and indigence. The defect of encroachment is irremediable, an act of felling a tree or uprooting of stone can never set it right, nor can the same be remedied by leaving intervening a space equal to twice the area of the original compound (31—34).

CHAPTER CV.

THE GOD said!—The God of the homestead should be worshipped in the mystic diagram of eighty-one chambers, for the prosperity of a city, village, fortress, temple or a mansion consecrated to a god (1).

Oh Brahman ! now I shall enumerate the names of the ten occult nerves which run all through the body of the latter god. They are as follows :—*Shanta*, *Jasho vati*, *Kanta*,

Vishala, Pranavahini, Sati, Vasumati, Nanda, Subhadrā, and Manorama. There are other twelve nerves which spread all over the eighty-one chambers forming the body of the homestead god, and which are respectively named as Harini, Suprabha, Lakshmi, Vibhuti, Vimala, Priya, Jaya, Jvala Vishoka, etc., running upwards from the foot of the mystic diagram (2—4).

The god such as Isha, Dhananjaya, etc., should be worshipped, Oh Brahman, in the eight angular chambers of the diagram, starting with the one situate at the north-east corner thereof. The gods such as Indra (the king of the gods), Satya (the god of truth), Vrisha, and Vyoma (the god of the sky) should be worshipped in the eastern chambers of the diagram, the gods known as Havyavaha (fire—the conveyer of sacrificial oblations to the gods), Pusha, Vitatha (the god of untruth), Dhima, Kritanta (the god of death), Gandharva, Bhringa, and Mriga having been worshipped in those at the south (5—6).

The Pitris, the warder-gods, Sugriva, Puspadanta, Varuna (the sea-gods), Daitya (demon), Shesha (the divine serpent bearing the earth on its hood), and Yakshma (Pthysis) should be worshipped in the western chambers of the diagram. In the six half-chambers the diseases, the primordial serpent, Bhallata, the god of fortune, together with Diti (the mother of the gods) and Aditi (the mother of the demons) should be worshipped, the god Brahma having been worshipped in the nine chambers at the middle (7—8). In the chamber below that, the god Apavatsa should be worshipped. In the six chambers at the south-east corner of the sacrificial shed, the fire god should be worshipped, the sun-god having been worshipped in the two chambers at the centre. The god Savitri should be worshipped in the two chambers below, and the god Vivasvan in the six chambers situated below those assigned to that great luminary (the god of day). In the chambers immediately beyond those

dedicated to the Pritis and the god of creation, the preceptor should worship the gods Vishnu, Indra and the moon, and the god Jaya in the chamber below that. The god Mitra should be worshipped in the six chambers comprised between those respectively set apart for Brahma and the sea god. The servant god of Rudra should be worshipped in the chamber included between the rectangular subdivisions of the mystic diagram, which are respectively held sacred to the spirit of diseases and the god Brahma. The spirit of Pthysis should be worshipped in the two chambers situate below the above said subdivisions, and the god known as the Dharadhar in the six chambers below the same. The demonesses, O Skanda, known as Charaki, Vidari, Putana together with the monsters named Vikala, Jamva, Pilipinja, and the demon of sin should be worshipped outside the chambers dedicated to the gods Isha etc., (9—13).

In the case of a simple house, the diagram should be divided into eighty one subdivisions, whereas the same would be divided into a hundred chambers, where the sacrifice known as the Vastujaga would be performed in connection with a Mandapa. The gods enumerated above should be worshipped as before. The god Brahma should be worshipped in the sixteen chambers at the middle. The gods Marichi, Vivashvana, Mitra, and Pithvidhara, etc., should be worshipped in the ten chambers occupying the four corners of the mystic diagram (such as the northern, etc.), and the gods and spirits named as Isha, Agni, the mother of the demons, the two Pitris, Mriga, the spirit of sin, the spirit Pthysis, the god of wind, etc., should be respectively worshipped in the half chambers situate at the angular points of the diagram, such as the north-east, etc.

O Guba, now I shall briefly describe the measures of the different forms of a divine edifice. The house should measure twenty cubits in length and twenty-eight cubits in breadth. The entire circumference would measure twenty-two cubits ;

and the width of the wall would measure nine. The measures specified above, would hold good in the case of the Mandapas knowns as the Shishirashraya, the Shivakhya, the Rudrahina and the Sadabhaya. The Mandapas belonging to the Savitra class, would measure eighteen cubits in length and fifteen in breadth, and the width of the walls would be made equal to a thirtyeth part of the above area (*i.e.*, eight cubits). The height of the walls above the plinth, would measure thrice the width thereof. The ground elevation which would vary both in shape and size, according to the number of passages intersecting the same, should be in the same line with the foot of the wall.

In a divine edifice of the Bhadra class, the passages should be left along its three sides, except in the front. The passage on the posterior part of the edifice, should be omitted in one of the Shrijaya class, while in one of the Bhadra class, the passages would be left on the two sides (14—20). The passage should be made as wide as the interior of the Adytum, or would measure half of the width of the latter. The feeder or the supplementary passages leading to the main one, should measure half of the latter, and would pass through one, two or three rooms as the case might be (21—22).

O Brahman, presently I shall dwell upon the features possessed in common by the divine edifices in general, possessing which, a temple or a mansion is regarded as imparting all sorts of boon to the consecrator. The house should have two, three, four, or eight rows of rooms or wings, or on the contrary it should consist of a single row of rooms only. In a divine edifice consisting of four sets of rooms, the first set should be constructed on the north, the second on the south; the remaining two as facing the front of the edifice, whose eastern frontage, for the same reason, would be unobstructed. An edifice consecrated to the god of water, should face the north-east, while these respectively

dedicated to the gods of day and death, should have a frontage looking on the east. A divine mansion occupying the northern and eastern parts of the ground, is known as the Danda, while the one built on the eastern and the western parts thereof is named as the Vata (the airy one). A divine mansion occupying the western and the north-western parts of the ground is called the Grihavalī, while the one without the wing on the west, is called the Trishala, and is supposed to make its consecrator rich and prosperous. A house devoid of its eastern wing spoken of above, is styled as the Sukshetra, and brings plenty in its train; while a three-winged building constructed without the rows of rooms on the north, is called the Shulī. A Trishala (three winged divine mansion) built without its wing on the west, is considered fatal to the sons and progenies of the consecrator, and also as creating a large number of his enemies.

I shall now describe the eight chambers of divine edifice reckoned from the east, and which are known as the Dhvaja, etc., and which are used as a laundry, scent-room, etc. The kitchen should be on the south-east corner of the house, the bed-rooms and parlours should be on the south; and bows and weapons should be stowed in a room situate at the south-west corner of the building. Rich articles of enjoyment should be kept in the room commonly held sacred to the god Amvapesha, while perfumes and garlands, O god, should be kept in a room occupying the north-western corner of the house. Cattles should be penned in a room on the north while the room for spiritual initiation, etc., should be made in the north-east. The house should be made according to a standard measured with the consecrator's own hand. The cubit measures spoken of above should be tripled and then divided by eight; and the residue should be the measure of the chambers known as the Dhvaja etc., which may be even extended upto fourteen cubits. A building raised on the second, third, fourth, sixth, and the eighth

part of the ground, or the one raised at the either end thereof, should be deemed as ruinous; and therefore a divine edifice should be built on the ninth part of the same. The Mandapa should be raised at the middle part thereof, which should have a breadth equal to or double the breadth of the edifice. Rows of rooms, like those usually found in a Bazar, should be raised along its eastern, southern, and the western boundary. The different Bhubanas beginning with that presided over by the god Isha, and terminating with that of Aditi, should be looked upon as located in the eight doors of the edifice.

I shall now describe the evils and goods which are respectively attendant upon the same. In the eight doors at the east, Vishnu, and the gods of evil, and devotion should be considered as posted as guards; fear, loss of a wife, victory, prosperity, and accession of strength, being considered as the natural outcome of their being stationed as above described. The evils and the compensating good which are consequent upon the opening up of doors in the south, are the loss by conflagration, misery, the death or falling off of friends, pecuniary loss, death, prosperity, proficiency in fine arts, and the birth of sons. Similarly a door on the west, grants longevity, a good harvest, wealth, peace, accumulation of wealth, enjoyment, and progeny to the consecrator of the edifice, the counterbalancing evils in the case, being draught, and the final renouncement by the builder (yayaman), of the world and its concerns. Oh Skanda, vanity, pain, chiefness, wealth, longevity, loss of flesh, intelligence, and glory are the inseparable adjuncts which accompany the opening up of doors of a divine edifice, reckoned from the east by the south to the north (23—38).

CHAPTER CVI.

THE GOD said :—Now I shall speak all about the foundation of a city and the rite of worshipping the Vastu (the mystic diagram) in connection therewith. A plot of land or ground measuring eight or four miles, should be enclosed with walls; the presiding deity of the mystic diagram having been previously worshipped. The ground should be divided into interlinear chambers as laid down in the case of a Vastu-mandal. The eastern gate should be over the chamber of the diagram dedicated to the god of day, and included within the thirty chambers occupied by the gods Isha, etc, in the present instance (Comp. Chapt. 93). The southern gate should be raised over the chambers of the Vastu mandal, held sacred to the Gandharvas, while the western gate of the city should be constructed over the chamber assigned to the god of oceans, the northern gate having been reared on the chambers dedicated to Soma. The lowroofed rooms, on each side of the gate, should made to extend over a considerably large area, and the gates should be six cubits wide, so as to admit elephants and other large animals passing under their arch-ways. A city should not be founded on plots of ground lying remote from one another, nor it should be so built as to have an angular or a semilunar aspect (1—4). A city resembling a Vajrasuchi in shape or which can be reached by two or three ways, should be held as inauspicious. The forepart of a city laid out or built in the shape of a bow or Vajranaga should be reckoned as the most auspicious. The gods such as Vishnu, Hara, the sungod etc., should be worshipped before founding a city, and offerings should be made at the instance of the founder. The goldsmiths and smithy shops should be established in the south eastern quarter of a city. In the south thereof, should be the habitments of

those who live by giving lessons in dancing, together with the houses of courtesans ; while actors, potters and fishermen should occupy the southwestern quarters of the same (5—7). War-chariots, swords and weapons in general should be stowed in the western part of a city, while brewers and public officials should occupy the north western quarter of the latter. The houses of Brahmans, monks, and other holy personages should be in the northern quarter of the town, while merchants and dealers in fruits should reside in the south eastern division of the latter. The generals and commanders of forces should be quartered in the east, while the different regiments forming the military force of the state should be stationed in the south east. The officers who attend upon the ladies of the court, should have their residence in the southern quarter of a city, the royal camps (Kandara) having been pitched in the south western part of the same. The prime ministers, together with the weavers and the principal treasurer of the state should be lodged in the western part of a city, while the judicial and the magisterial officers of the crown, who should be respectively recruited from among the Brahmans and the Nayakas (chiefs), should have their dwellings in the northern part of the same. The Kshatryas should dwell in the eastern part of a city, and the Vaishyas should occupy the southern part thereof, while the Shudras should make the western quarter, their own locality. The physicians should have their respective dwellings all round the city, and likewise the elephants and the forces should be quartered in a way so as to defend it in all directions. The phalic emblems belonging to the Chala or the removable class, should be installed in temples situate at the eastern quarter of the city, while its cremation ground should be in the southern part. Cattle-sheds should be raised in its western part, while the farmers, or the actual tillers of the soil, should be lodged in the north. The Mlecchas and other low castes of people should have their dwellings in

quarters situate at the angular quarters of a city; and this rule should be observed even in small villages. The images of Lakshmi, and Vaisravan should be established at each side of the eastern gate; and the temples of gods should be established on the western side of a city, facing the east, and looking on the two abovesaid images. In the east and the south, the divine edifices should face towards the west and the north respectively. The images of Brahma, Visnu, Isha and other gods should be installed in a city, for the protection of and as the guardian deities of the latter. A city, village, fortress, or a house not having any titular deity of its own, is devoured by the Pichases, and becomes infested with a fell disease or pestilence. A city or a village etc., protected by a deity, becomes thriving and prosperous; and imparts victory, enjoyment of earthly goods, and finally salvation to its inhabitants.

The chamber known as the Shrigriha in a royal household should be in the east, while the kitchen should occupy a site in the southeast corner. The bed-room should be in the south, while the arsenal should be on the south west. The dining room should be in the western wing of the palace, and the granary should be in the north west. The store-room should be on the north, while the room for an idol should be on the southeast.

The palaces, On Brahman, should be constructed as forming the one, two, three, or four sides of a square; the latter admitting of a subdivision into two hundred different classes, and which in its turn may be extended so as to cover a fivehundred and five different styles of architecture, according as their wings and varandahs would vary in structure and number. The house known as the Trishala, and which occupies the three sides of the plot of the ground on which the same has been built, is divided into four different classes, while the houses belonging to the style of architecture known as the Dvishala and Ekashala, may

be divided into five or four sub-classes respectively, according to the difference of their structure and size.

The varandahs or the intervening apertures between rows of rooms, as the case might be, should number twenty-eight both in a house and a city, or they should be made to number four, seven, fifty-five, six, twenty, twenty-eight or eight only (8—23).

CHAPTER CVII.

S AID THE GOD OF FIRE:—Now I shall speak about the Bhubankoshas and the different continents of the terrestrial globe (1). The king Priyavrata had ten mighty sons, named Agridhra, Agnivahu, Vapushmana, Dyutimana, Medha, Medhatithi, Bhabya, Savana, Jyotishmana, and Satya. The father made a gift of seven continents as follows:—Jamvudwipa was given to Agnidhra, and Plakha to Medhatithi.

The continent of Shalmali was given to Vapushmana, and the continent of Kushahava was given to Jyotishmana. The continent of Krouncha was given to Dyutimana, while those of Shaka and Pushkara were respectively made over to Bhabya and Savana. Agnidhra in his turn divided the undermentioned countries among his own sons as their heritage, viz., Jamvudwipa was given to Laksa, the country named Huma fell to the lot of Navi, Kimpurusha became the master of Hemkuta, the country of Naishadha, was transferred to Harivarsa, Ilavrita became possessed of the middle part of the Maru country, the country of Nilachala was settled upon Ramya, Hiranya inherited the country of Shvetavarsa, Kuru succeeded to the throne of the Kourava country, Bhadrashva ascended the throne of

Bhadrashva, while Ketumala got the western countries by right of succession. The king Priyavrata having installed the sons on the respective thrones of the countries mentioned above, renounced the world and went to the wilderness. In the forest of Shalagram, the King practised austere penances, and subsequently attained the god Hari.

O thou best of beings, the above-said eight countries beginning with that of Kimpurusha, abound in joy and felicity. In them the meritorious acts of pious men, soon take fruit. No such fear of death or old age, no compunctious scruple about the lightness or propriety of an action which torment the poor mortals always groping about in the dark, nor any change or viscissitude which the whirligig of time engenders and brings to being, ever torment or visit the inmates of the above-said regions of perpetual bliss. No such distinction between the rich, the poor, and the middle class, is to be found there, O lord, which makes life doubly miserable in this terrestrial globe, and which sets up an artificial barrier between man and man, and often adds insult to noble though hiding indigence.

Navi begat Rishava by Merudevi, Rishava begat Bharata. Hence his country is called Bharatvarsha. Rishava made over the sovereignty of his country to his son, and lived the life of an ascetic. He practised penances in the forest of Shalagram and attained salvation. I shall have occasion to speak of him again under the chapter on the Yoga philosophy. Bharata begat Sumati, Sumati begat Tejas, whose son was Indradumnya. Indradumnya begat Paramasthi, Paramasthi begat Pratihara, Pratihara begat Pratiharta, Pratiharta begat Bhuba, Udgita, and Prastara. Prastara begat Vibhu, and Prithu. Prithu begat Nakta, Nakta begat Gaya, Gaya begat Nara, Nara begat Virata, Virata begat Mahavirja, Mahavirja begat Dhimana, Dhimana begat Mahanta, whose sons were Manasyu, Tvasta, Viraja, and Rajas. Rajas begat hundred sons, O sage, who were the lights of the universe and whose

progenies filled the country called Bharatavarsa during the cycles of time known as the Satya and the Treta, and afterwards ascended the heaven which is known as the Shyambhuva (2—18).

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CHAPTER CVIII.

THE GOD AGNI said :—The seven great islands (continents) are named as Jamvu, Plaksa, Shalmali, Kusha, Krouncha, Shaka, and Puskara. These islands are girdled by seven seas known as the sea of salt, the sea of cane-sugar, the sea of wine, the sea of clarified butter, the sea of curd, the sea of milk, and the sea of water. The island known as the Jamvudvipa is situated in the middle of these islands, and the mount Meru, the king of sixteen mountains towers majestic from its centre and extends over a space of eighty-four thousand yojanas. The breadth of the mountain measures thirty-two thousand yojanas at its summit and sixteen yojanas at its base. The peaks which rise up in the shape of a pericarp of a lotus, are known as the Hima-van, the Hemakuta, and the Nishadha. The hills which lie farther south, are the Nila (blue), the Shveta (white) and the Shringi (the peaked hill), the mountains known as the Varsaparvata lying to the north of the former. Two of the above measure a laksha (hundred thousand) yojanas at their middle, while the others measure ten thousand yojanas less at the same part, their altitude being two thousand yojanas, which is their breadth at the base.

O thou twice-born one, the countries which lie south of the above mountains are Bharatvarsam, the country of Kimpurusas, and Harivarsam. The countries which lie to

the north of the mount Meru, are Ramya, Hiranmyam, and the Uttar Kurus. O thou best of the sages, each of the above-said countries extend over a space of nine thousand miles. The country known as Ilavrita lies at the middle of them, and the Mount Meru heaves up its golden head from the centre thereof. All round the Meru mountain, lies extended the country of Ilavrita comprising a space of nine thousand miles and four mountains heave up their summits from its midst. The mountains such as the Mandara and the Gandhamadhana form the pedestals, as it were, of the Meru on the east and the south respectively. The mount Vipula lies on its western side, and the mount Suparshva on its north.

The trees which grow on the abovesaid mountains are Kadamva, Jamvu, and Pippala, and they extend over a region of eleven hundred miles, their natural abode being those mountain sides. The continent known as Jamvudvipa is so called from the trees of Jamvu abounding therein, and is washed by the waters of the river Jamvunadi which deposits golden ores on its soil. The mount Suparshva lies to the east of the Meru chain, while the mount Ketumala lies to the west thereof (1—14).

The forest of Chaitraratha lies to its east and the mount Gandhamadhana to its south, the Vaibhrajā to its west, and the Nandana to its north.

I shall now deal with the lakes which are situate in the region of Meru, and which are named as the Arunoda, the Mahabhadra, the Sanshitoda, the Samanasa, the Shitabha, the Chakra, and the Munja, and to the east of which lies the chain of mountains known as the Kesharachala. The mountains Trikuta, etc., are on the south of the above lakes, the hills named as the Shishimukha lie to the west thereof, and the hills known as the Shankhakuta, etc., lie to the north of the Meru.

The abode of the god Brahma is in the Meru mountain. The Lokapalas such as the gods Indra, etc., also reside therein,

occupying a space measuring fourteen thousand miles in length. The rivers Shita and the Alakananda washing the feet of the god Vishnu, and flooding the interlunar spaces, descend on the hill known as the Bhadrashva, leaping down from hill to hill, and finally entering the sea. The river Alakannada empties itself into the sea by seven channels from the west, draining the countries of Avdhi, Chaksu, Somyavdhi, the north Kurus, Anila, and Nishadha, and the hills Malyavat and Gandhamadan traverse the two latter countries. The Mount Meru is situated like a lotus between them, of which the countries of Bharatvarsa, Ketumala, Bhadrashva and the north Kurus form the different petals, and whose outskirts are flanked by the boundary hills of Jathara and Devakuta and which run from north to south across the countries of Anila and Nishadha. The mounts Kailasa and Gandhamadana run across the same countries. The hills of Nishadha and Paripatra traverse a space of eighty yojanas from sea to sea. The hills known as the Trishringa (the three peaked hill) and the Rudhera are respectively situate on the east and the west side of the Meru mountain, to the north whereof lies the Varsaparvata (mountain). The abodes of the gods such as Lakshmi, Vishnu, Agni and the sun stretch along the peaks and valleys of the above-said hills and mountains, and the souls of mortals who have done works which merit heaven find lodgment along the brim of the same, for, oh thou best of the sages, no impious person can visit the place. The Hayagriva manifestation of Vishnu is worshipped in the country of Bhadrashva, the Varaha (primordial Boar) manifestation in Ketumala, the tortoise manifestation in Bharatvarsa, and the fish manifestation in the Kurus, the universal image of Vishnu being worshipped every where. The inhabitants whose number is twenty four thousand in all, are above all bodily evils which the human flesh is hereto, and never feel the cravings of appetite nor know any fear. The measure of time is not made there by any artificial standard such as

the Satya yuga, etc, and days follow one another unnoticed in the exuberance of joy which is the element of the inmates of those blissful abodes. They do not depend upon the clouds for the supply of water which spring up there, from underneath the surface of the earth. There are seven Kulahills (Kulachalas) in each of the above countries and hundred rivers flow through them, giving rise to hundreds of sacred pools. Oh Brahman, I shall now speak about all the sacred pools and places that are in the country of Bharatavarsha (25—33).

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CHAPTER CIX.

THE FIRE GOD said:—Now I shall describe the greatness of all the sacred pools and places, which people resort to in India. A man who has perfect control over the doings of his hands and feet, and who has got ample education, practised penances, secured a good name in the world, and has mastered his own mind, is fit to start on a pilgrimage to the sanctuaries mentioned above. A pilgrim who has refrained from taking alms, lives on a spare diet, who has put his passions and propensities under a healthy curb, and becomes absolved of all sins, attains the merit of performing all sacrifice by resorting to a sacred place or attains the same merit without pilgrimage if he observes a fast for three consecutive days (1—3).

A person who does not make a gift of gold, cows, etc., at a sacred place, takes birth as an indigent pauper in his next existence. A man attains the same merit by visiting a sacred place, as by performing a sacrifice.

Brahman, Pushkara is the greatest of all sacred places in respect of sanctity and merit. A man should dwell, at least, three nights within its holy precincts. O thou, twice-born one, ten millions of sacred places, are in Pushkara. The god Brahma accompanied by all the gods live in that great sanctum. The sages (Munis) resort to the 'place' with the most willing heart, and the Devas (gods) attained the ends of their beings on the banks of that sacred pool. A bather in the waters of Pushkara, attains the merit of a hundred horse-sacrifice, by worshipping the Pitris and the gods on its banks. A man who doles out rice on its banks on the moon-light night of the month of Kartick, becomes absolved of all sins, and goes to the region of Brahma. O Brahman, Pushkara is difficult to get at and very austere is the penance which is practised in Pushkara. Hard it is to dole out alms and charities in Pushkara, and the articles are exceptionally hard to procure. A man who lives for a year in Pushkara and repeats his prayer and performs the Sraddha ceremony of his fathers, succours the souls of his hundred departed manes from the nether regions. Therein lies the sacred place known as the Jamvumarga, as well as the sanctum named the Tandulikashraya. Kanyashram is a sacred place, and a resort thereto equals the merit of visiting a million of sanctuaries. Such is the river Narmada, the great Arvudahill, the river Charmanvati, the Indus, the temple at Somnath, Pravasna, the union of the Saraswati and the sea, and the estuary of the latter river. A pilgrimage to Dwaraka, Gomati, and Pindarak grants all desires. The places and hills such as Bhumitirtha, Brahmatunga, the five rivers, Vimatirtha, the Himalaya, the sin destroying Dvarika should be held as equally sacred. Likewise the cape Comorin, Binashan, Nagodbhed, Aghardana, are holy sanctuaries. A man, who always repeats that he will go to Kurukshetra and live therein, becomes free of sin, and goes to heaven. The gods such as Vishnu, etc., all reside therein, and a man approaches the god by living in

that place. A man who visits and bathes in the river Saraswati goes to the region of Brahma, even the particles of dust in Kurukshatra, impart salvation. The other holy places. O Brahman, are Dharmatirtha, Suvarnakhya, the source of the Ganges, Kankhal, the lake Bhadrakarna, the confluence of the Ganges and the Saraswati, Brahmavarta, Aghardana (the place where the demon Agha was killed), the hill of Bhrigutunga, Kujabhra, the fountains and glaciers which give rise to the river Ganges and Aghantaka, while the holy city of Benares is the sancto sanctum of all sacred places, and likewise the sanctuaries of the towns of Avimukta and Anuttama.

O Brahma, the holy places which close the list of the places of pilgrimages, are Kapalamochana, the city of Prayaga which is the crown of sacred places, the confluence of the rivers Gomati and the Ganges, and the latter river itself which brings down heaven into the countries it flows through. The city of Rajagriha is a holy city and likewise the villages of Shalagrama and Aghantaka are sacred places, the remaining sacred (places of) pilgrimages being Vatesha, Vamanatirtha, the temple of Kali (modern Kalighat), Louhitya, the rivers, Karatoa, Shona, the hills known as the Shri Parvata, Kolvagiri, the Sajhyadri, the Malaya hills, the rivers such as the Godavari, Tungabhadra, Kaveri, Barada, Tapi, Payashvini, Reva, and the forests of Dandaka. O Brahman, I shall close this list of the sacred places with the names of the following cities, principalities, etc., *vis.*, Kalanjāra Munjavata, Supararka, Mandakini, Chitrakuta, the city of Shringavira, Avanti, Ajodhya and the forests of Naimisha which grant to its pilgrims both enjoyments of earthly cheers and salvation hereafter (4—24).

CHAPTER CX.

THUS SAID THE GOD OF FIRE:—Now I shall describe the sanctity of the river Ganges, which imparts to men enjoyment of earthly cheers in this life and salvation in the next. The countries which the Ganges meanders through should be deemed as hallowed grounds. The river Ganges is the earthly door to salvation to men who long for emancipation from this prison house of life. The river Ganges duly worshipped succours, from the nether regions, the two branches of the family of a bather therein. The man who drinks the water of the holy Ganges attains the merit of a thousand sin-expiating rites of Chandrayana (a penance practised in moderated diet from the first day of the light fortnight to that of the dark one); and a person enjoys the benefit of performing all the sacrifices by worshipping (bathing in) the river Ganges continuously for a month. The goddess Ganges destroys all sins and gives access to her votaries, to all the celestial regions. Continuance amidst the waters of the river Ganges is identical with one's stay in heaven. The blind and the dupes of nature become the rivals of the gods, by bathing in the river Ganges, and a man who carries clay, dug out of the bed of that hallowed stream, becomes free of all sin, and shines resplendent, as the sun god, with the native effulgence of his unclouded soul. Hundreds, nay thousands, of inpious persons become sinless and pure, by seeing, touching, or drinking of the river Ganges or by calling out the goddess, as "Oh mother Ganges." (1—6).

SAID THE GOD OF FIRE:—Now I shall describe the greatness of the sanctity of the confluence of the rivers Jamuna and the Ganges at Prayag (Allahabad). Oh thou twice-born one, a man attains every thing worth having in this life, and attains salvation after death, by resorting to the abovesaid place. The gods such as Brahma, Vishnu, etc., the Gandharvas, the saints and sages together with the seas and sacred streams always congregate at Prayag. The three cavities for the fire god (Agnikunda) are to be found in the abovesaid place, in the middle of which the Ganges flows. The river Jumna, who knows the sun god as her father, and is renowned in the three worlds, rushes into the river Ganges at Prayag, carrying before her all the sacred pools and their sanctity. The thighs of the earth goddess are between the rivers Jamuna and the Ganges, Prayag is her public region, and the Rishis residing therein serve, as it were, the purpose of the male organ of generation. The holy Tirthas, known as the Kamvala and the Ashvatara, are at Prayag, and the Tirtha of Bhogavati, which is also at the latter place, is deemed as the Vedi or the platform seat of the god of creation. There the Vedas and sacrifices are incarnate in living forms, and the man who sings the praise or recites the name of this hallowed confluence, or carries the clay thereof, is sure to be purged off of all sin. A Sraddha ceremony, (funeral obsequies or acts in honor of a departed soul) or the rite of repeating the Mantras, or an act of charity done and performed, at Prayag, puts forth immortal fruit (1—7).

O thou twice-born one, a man once resolved to make his end at Prayag at the expiry of his natural term of life, should not change his mind through the persuasions of his relations, nor even if a precept is quoted from the Vedas to

invalidate the notion that he would make a laudable end otherwise. Ten thousand, nay six million sacred pools and sanctuaries lie hidden in the confluence of the two hallowed rivers below Prayag. The sacred pool known as the Bhogabati and which is sacred to the mythical serpent Vasuki (on whose hoods this terrestrial globe is supposed to be poised up), together with the sacred Himalayan cascade known as the Hansaprapatana (*lit.* the flight of swans) jointly flow as an undercurrent in the purifying waters of the hallowed junction of Prayag, and a man attains the same merit by an ablution therein for three consecutive days, as he would have otherwise got by making a gift of a million of cows.

According to the dictum of the holy sages, the river Ganges, though easily available elsewhere along the channel of its mighty stream, is exceptionally hard to get at in the three following places, namely at its source, Prayag, and at the place where it empties itself into the sea. A man who does out charities at either of the three abovesaid places goes to heaven after death, and becomes a monarch in his next existence (8—12). The man who departs this life either at the foot of the memorable Vata tree or at the confluence of the rivers at Prayag goes to the region of Vishnu.

The other Tirthas, O Brahman, which are to be found at Prayaga, are Urvashi-pulin (the banks sacred to the nymph Urvashi), the Sandhyavata, the rivers Jumuna and the Ganges containing a million of sacred pools and which are more sanctified than a Ashwamedha sacrifice together the Manasa which destroys all egoistic notions and the Vasaraka (13—14).

S AID THE GOD OF FIRE:—The god Mahēshwara said to the goddess Gouri that Baranashi (Benares) excels all other sacred pools and places in respect of sanctity, and imparts to its inmates who recites the name of the god Hari, both enjoyment of the sweets of this life and salvation in the next (1).

RUDRA said:—Benares which is the sacred abode of the goddess Gouri, is never forsaken (Amukta) by the god Hara and the latter goddess and those who are bent on working out their own salvation. Any Mantra repeated, any penance practised, any oblation cast into the sacrificial fire in Benares bears immortal fruit. A man should take up his lodging for good in Benares, after having rubbed off the dust from his feet with a stone slab.

The places of pilgrimage which should be resorted in the holy city of Benares, and which are not known to every body, are the Harish Chandra, the Amritakeshwara, the Japyeshvara, the Shripurvata, Mahalaya, Vrigu, Chandeshvara, Kedara, and Bhairava, O god, the city of Benares is the most mysterious of all sacred places under my protection. The city extends over a space of two yojanas in the east, and half a yoyanas (four miles) in the opposite direction. The holy city is washed on its two sides by the rivers Asi and Varuna, and the offering of an oblation, resignation at life, worshipping a god, performing a Shraddha ceremony, and making gifts at this place, lead to salvation and earthly prosperity (2—7).

CHAPTER CXIII.

S AID THE GOD OF FIRE:—Now I shall describe the glory of the sacred stream of Narmada, (pleasure-giving river) which imparts great pleasure to its votaries. The water of the river Ganges purifies the bather in the course of a day, while the mere sight of the hallowed waters of the Narmada, absolves a man of all sin. Along the hills on the banks of this sacred stream, the places of pilgrimage respectively number in six thousand and six millions in two groups, extend over a region measuring a hundred yojanas in length and two yojanas in breadth. The sacred confluence of Kaveri is below Amarakantaka.

Now I shall narrate the history of the hill known as the Shripurvata. Here the beautiful Gouri, disguised as the goddess Shri, practised austere penances, whereupon the god Hari told her that she would attain salvation, and that the hill would be named after her. Hence the epithet of the peak. The hundred miles along the hill would be a place of great sanctity, and any gift, penance, Shraddha, or the rite of repetition of a Mantra, made or performed there would bear immortal fruits. Death at such a place would lead the departed soul to the region of the god Shiva. Here the god Hara dallied with his goddess Gouri, and here flourished the mighty demon-king known as Hiranyakashipu. Here Vali the king of the demons and the holy sages practised austere penances and attained salvation (1—6).

CHAPTER CXIV.

SAI'D THE FIRE GOD :—Now I shall narrate the glory of the sacred pilgrimage of Gaya. Gaya is the foremost, Oh Brahman, of all holy places. A demon named Gayasura practised austere penances. The gods became afraid of his austerities, visited the god Vishnu leisurely rolling on the waves of the ocean of Kshira (curdled milk) and asked him to protect them from the hands of Gayasura. Agreeably to their request, the god visited the demon, told him to ask for a boon, as his time had come. The demon replied that he would be the holiest of all sacred places. The god Hari complied with his request, granted him the boon, and went away. The gods went to their respective places in heaven, air and earth, terrified by the presence of the demon, and even without waiting to see the god Hari exerting himself to their benefit. The gods headed by Brahma told Hari, that the heaven, earth and air had been made desolate through the tyranny of the demon ; whereupon the god Hari asked Brahma to go and pray for the body of the demon for a sacrifice. Having heard this the god Brahma and his companions visited the demon Gayasura. Thus said the god of creation : " I am a guest at thy house, I want your sinless body for an offering in the sacrifice." Gayasura delivered himself up to the god Brahma, and fell down at his feet. The latter god performed the sacrifice in the skull of the demon, and was about to depart, when the god Vishnu desisted him from going, and asked him to offer the final oblation in connection with the sacrifice.

And the demon began to move at the time of offering the final oblation. Then the god Vishnu addressed the god of Virtue as follows :—" Let all the gods take hold of this stone slab permeated with divine essence. The club-

wielding manifestation of mine together with the gods will be on this slab." Then the god of Virtue took hold of the said stone slab, (whose history, Oh God, I shall presently narrate).

A daughter named Dharmavrata was born unto the god of Virtue (Dharma) by his wife Dharmavati, Marichi the son of Brahma was united with her in lawful wedlock. Days passed in loving dalliance, and the newly wedded pair was as fondly attached to each other as the God Hari was to Lakshmi, or the god Shambhu unto the goddess Gouri. One day Marichi returned fatigued from the wood with his burden of flowers and Kusha grass. Having finished his meal, the Rishi said to his wife Dharmavrata, "Knead my feet "Oh darling." The beloved wife did as she was directed, while the sage was enjoying an after-dinner nap. In the meantime the god Brahma presented himself, whereupon thought the damsel "So Brahma has honoured me with a visit, whether I shall cease to knead the feet of my husband, or shall first worship the god, who is worshipful even to my worshipped spouse." Thus Dharmavrata thought and thought, and arrived at the conclusion that the latter was the best course for her [to adopt.] So she worshipped the god with the essential articles of worship. Marichi saw all this, resented the conduct of his wife and cursed her as follows "Be thou transformed into a stone slab" (1—15)

Dharmavrata pacified the anger of her lord as best as she could, and said: "I am innocent, Oh lord, since it is for worshipping thy father, that I have ceased to knead thy feet as directed. As you have cursed me blameless, you shall be cursed by the god Shankar in return."

The cursed wife, Oh Brahman, forsaken and forlorn, prayed the god of fire for shelter, and practised the most austere penances for thousands and thousands of years. Then the God Vishnu, etc., appeared before the forsaken wife and asked her to name what she would like to have. Dharmavratā

said "Oh Gods let my curse be removed." The gods said, "The curse of Marichi is sure to take effect and can never be otherwise. You shall be transformed into a stone slab impressed with the foot prints of Vishnu. You shall be permeated with the essence of the gods, Oh Devavrata, in thy stone life and shall keep the demon Gayasura bound to his place." Devavrata said "Grant me the boon, Oh gods, if you are pleased with me, that the gods and goddesses such as Brahma, Vishnu, Rudra, Gouri and Lakshmi shall always rest on me when converted into a stone slab."

The gods granted her the boon asked for and returned to their celestial abodes. That stone slab of the demon, Oh lord, was taken hold of by the god of virtue as described above. The demon began to move with the stone slab riden upon by the gods Rudra, etc.

Then the gods prayed the god Hari resting on the bosom of the ocean of curdled milk for succour. The god said "Depart all ye Gods. I shall go myself, manifest in my shape of Gadadhara (club wielder) and make the demon steady." The god Gadadhara who is the source of all things and beings both latent and patent, came to the spot, and arrested the further progress of the demon.

I shall narrate the history of the Gadadhara-epithet of the god Vishnu. Once on a time the god killed a demon named Gada. The god Vishvakarma (the celestial engineer) made a gada (club) out of the skeleton of the latter, and presented it to the god Vishnu. The god killed many other demons such as Heti, etc., with that primordial mace or club (gada). Hence the epithet Gadadhara.

The primordial club-wielder (Adigadadhara) took his seat on the stone slab described before, the progress of the latter was brought to a stop, the demon (Gayasura) was thus made steady, and the the god Brahma offered the final ob'ation.

Then Gayasura said, " why have I been deceived, Oh God? I would have stopped at the command of the god Vishnu. And since you have tormented me for nothing you must grant me a boon." The gods said—" Since you have been stopped by us for the purpose of creating a sanctuary on earth, the gods Brahma, Vishnu and Shambhu etc., will dwell in thy precincts. You shall be the most hallowed of all places of pilgrimage, leading to the region of Brahma the departed souls of the ancestors of those who shall visit thee on pilgrimage." Having said this the gods and the goodesses continued there and the god Brahma performed the sacrifice, (17—32).

The god of creation (Brahma) gave ample remunerations to the Brahmans who recited the Mantras in the course of his sacrifice (Ritvigs). The holy Tirtha of Gaya extends over a space of ten miles. The god Brahma made a gift of fifty five villages to the Brahmans in connection with the sacrifice. Artificial hills of gold were raised here and there in order that they may be divested of their contents by the indigent pour. Streams and reservoirs of milk, honey, and clarified butter were let flow and set up for the use of all comers. Boiled rice was piled up in the form of hills along the public thoroughfares. Kalpa trees which yield everything for the mere asking of it, and the Kamdhanus (cows which yield to their protectors any thing they may have an eye to were given away as free gift. Chambers of gold and silver were erected to be taken possession of by the Brahmans. In short these costly things were given away, lest the renowned Brahmanas might not be disposed to accept gifts and presents which were of less value.

Now the Brahmanas who were then dwelling in the city of Gaya, thought the temptation too strong to be resisted, and caught the gilded bait by accepting the gifts, and were cursed in return by the god Brahma. The god said, "since you have yielded to temptation, and thus acted in

an un-Brahminical way, you shall be cursed with ignorance, and you and your progenies shall roam about like wild colts on the down, tormented with the cravings of flesh. Milk and honey shall no more flow in your rivers, and the hills with which your are hemmed in will be shorn of all verdure and converted into bare rocks cursing you perpetually with their ragged rocky teeth, for your lust for gold and the vanities of the world.

Then the Brahmanas, with ignominy stuck up in their throats, replied :—"By your curse everything has been destroyed, Oh Lord. Graciously tell us how shall we be able to earn our livelihood." The god said, "Oh Brahmans, as long as the Sun and the Moon will exist, you and your sons shall have to depend upon the bounties of the pilgrims resorting to this place. By feeding or satisfying you all with presents in reforming the ceremony of obsequies, a man would transport the souls of his hundred departed relations to heaven from hell." The place had been named after the demon Gaya, who there performed a similar sacrifice (33-41).

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CHAPTER CXV.

THE souls of the dead relations of a man begin to ascend the steps of heaven, the moment he leaves his house and starts on a pilgrimage to the holy city of Gaya. Before setting out, he should duly perform the Sraddha ceremony of his fathers, and circumbulate in sack cloth his native village. Every day as he would travel on towards the holy city, he would take due care to subdue his mind and never to seek alms of any body. What is the knowledge of God worth for?—What is the good of dying in

the sanctuary of a cattleshed?—What does it avail a man to dwell in the holy plains of Kurukshetra, if his son goes to the sanctuary at Gaya. The souls of one's forefathers leap with joy, in finding a scion of their race at Gaya, thinking that "will not our son cast an oblation of water to us, even with that inadvertently touched by his feet." A man attains salvation in a fourfold way, i.e., by acquiring a knowledge of the true god, by performing a Sraddha ceremony of his dead fathers at Gaya, by departing this life in a cattleshed, and by residing in the sacred fields of Kurukshetra. The souls of a man's forefathers, afraid of being led to the nether regions, pray for the birth of a son in the family, so that he may visit the sacred Gaya, perform their obsequies therein, and may thus lift them up from the palpable and impenetrable darkness of the lower worlds. A man should shave his head and fast for a day while staying as a pilgrim at any sacred place, and this rule should be strictly followed and adhered to when visiting any of the sacred places enumerated above. There is no such restriction, of time etc., as to the giving of funeral oblations at Gaya, which may be offered at any time and every day. The man who resides for three consecutive fortnights within the hallowed precincts of Gaya, purifies his fathers and progenies up to the seventh remove. The Sraddhas known as the Astaka and the Vridhi of one's mother should be separately performed at Gaya on the day of the death of the latter. At any other sacred place the Sraddha ceremony of one's mother should be performed simultaneously with that of her consort (1—9) as well as with those for the salvation of the nine relations such as the father, etc., and the one commonly known as the Sraddha ceremony of the twelve relations. On the first day of his arrival at Gaya, the pilgrim should bathe in the sacred pool known as the north Manasa (Uttara Manasa) for the increase of his duration of life and for the enjoyment of sound health as well. An ablution in the sacred pool

described above imparts salvation to and absolves the bather of all sin. By performing the Sraddha ceremony of his deceased forefathers and doing the rite of Tarpana unto them, on the banks of the abovesaid sacred pool, a man is supposed to reach obsequious cakes to his departed manes. Here on the banks of this sacred pool should be performed the rite of Tarpana unto the souls of all the departed beings, terrestrial, thus :—aerial and celestial, by reciting the Mantra which runs as “I do the rite of propitiation unto the souls of all beings who reside in earth, air and heaven respectively.”

Then the oblations of water should be cast for the propitiation of the souls of one's father, grandfather, and the great grandfather, together with the those of his mother, grandmother and the great grandmother. Then the pilgrim should cast such other oblations of water for the salvation of all souls, and, for that end, recite the Mantra as follows :—“I offer these oblations for the salvation of all souls. Om obeisance to the sun-god from whom the planets Saturn, Venus, Jupiter, Mars, Mercury, the Moon, the Earth and the Nodes have come into being, and of whom the latter are but parts and parcels.” A man who bathes in the sacred pool known as the North Manasa in Gaya, delivers his ancestors on all sides from the shades of Haydes (10—16). After having bathed in the waters of the Uttara Manasa, the pilgrim should proceed to the sacred pool of that epithet situate at the southern quarter of that sacred city, and without speaking a single word to any body. He should bow down to the sun god before setting out for his destination. He should contemplate in his mind as follows :—“Oh God I shall bathe in the holy waters of the Dakshina Manasa for the propitiation of my forefathers. I have come to Gaya. May my ancestors ascend the region of paradise.” Then he should perform the Sraddha ceremony of his forefathers, offer obsequious cakes to their souls, and make obeisance to the sun god. The Mantra which should be repeated on the occasion is as

follows:—"Om obeisance to the sun god who is the lord of the universe. Help me, Oh god, in carrying out my desired end. I meditate upon thee, Oh lord. Graciously grant salvation to the souls of my departed forefathers, or place them amidst the comforts of a celestial existence. Come, Oh Kavyavaha, and Oh thou fire god, Moon, Yama (the god of death) Arjama, Agnishvatta, Vahirshada, and Ajyapa. Come all ye mighty and magnanimous gods who preside over the regions wherein dwell the souls of one's forefathers and defend the souls of my fathers, and grandfathers both in the paternal and the maternal line, so that I may offer the cakes of obsequies unto them. I have come to Gaya for that very reason, and I have offered oblations unto their souls."

To the north of Mundaprishta (the place where the heads of pilgrims are shaved) lies the sanctuary of Kankhal, renowned in the three world for its holiness, and continuously guarded by sleepless primordial serpents whose mischievous tongues always protrude out of their mouths, and which is pleasant to the pious and dreadful to the men of sin. Persons who bathe in the holy waters of Kankhala, become entitled to sport on the fields of Elysium after death.

Then having visited the Uttar Manasha and the hallowed well of Nagarjunardana, the pilgrim should resort to the sacred spot known as the Falgu tirtha which lies on the bed of the river of that denomination. The sacred spot spoken of in the preceding line should be considered as the head of Gaya. The tirtha is called Falgu from the fact of prosperity, and heaven being the products (Falam) thereof, and its waters are as bountiful of good things of life as the Kamdhenu herself. Oh lord, no sacred place in the world can vie with Falgu in point of sanctity. The man, who bathes in the holy waters of Falgu and sees the image of the god Gadadhara, should be considered as having reached the culminating point of peity. All the sacred places that

are in the world, and all the sacred pools and rivers that flow into the seas resort to the Falgu (river) once every day. A man who reverentially bathes in the water of Falgu, out of a willing heart, brings about the salvation of his own forefathers and that of himself and enjoys the good things of life in addition thereto. Then having performed the Sraddha ceremony of his ancestors and offered the funeral cake unto them, the pilgrim should make obeisance to the god Brāhma, and recite the following verse:—"In this Kali Yuga, all the Lokas (regions of beings) are presided over by the god Maheshvara, but Gaya is in the possession of the god Gadadhara. I make obeisance to the god of creation who stays at Gaya in the shape of a phallic emblem. I make obeisance to Gadhadhara, Vala, the god of love, Aniruddha, and Narayana. I make obeisance to Brahma, Vishnu, the Nrisinha and Baraha manifestations of the latter god." Then he should visit the image of the god Gadadhara, whereby he would deliver a hundred generation of his line from the darkness of the nether regions (17—33).

Oh Brahman, then he should slowly wend his way to the holy forests lying about the hermitage of the Muni (sage) Matanga. Then having bathed in the tank held sacred to the latter saint, the pilgrim should perform the Shraddha ceremony of his ancestors and offer the obsequious cakes by reading aloud a prayer, after having made obeisance to the latter holy personage. The prayer, Oh Brahman, is as follows:—"Let the gods and Lokapalas be my witnesses that I have come to Gaya and done every thing enjoined to be performed for the salvation of my forefathers." Then he should bathe in the sacred well known as the Brahma-kupa. A ceremony of Shraddha or Tarpana performed on the ground included between the latter well and the Matanga tank redeems a hundred generations of one's relations. A pious man having made obeisance to the Bodhis tree, become-entitled to enter paradise.

On the third day of his stay at Gaya the pilgrim taking a vow of self-control should bathe in the sacred pool of Brahma (Brahma-saras). The Mantra which should be repeated on the occasion is as follows :—" I make ablution in this pool of Brahma, for the glorification of the latter god and in order that the departed souls of my ancestors, enter the region dwelt in by that divinity " Then the Sraddha ceremony and the rite of Tarpana should be performed, and the pilgrim if willing to undertake the Vajapaya sacrifice should walk round the sacrificial stake known as the Brahma-yupa, or otherwise should sprinkle over his body the waters of the sacred pool by reciting the following verse :—" Once on a time a holy sage holding a pitcher in his one hand, and a stem of the Kusha-grass in the other, used to sprinkle water over the roots of a mangoe tree which grew on the bank the sacred pool (Brahma-tirtha). Thereby he propitiated the spirits of his deceased ancestors and watered the roots of the mangoe tree. Thus a single act proved efficacious in a two-fold way." A man who makes obeisance to the image of the god Brahma carries up a hundred generations of his progenies to the celestial regions (34—40).

On the fourth day of his arrival at Gaya, the pilgrim should bathe in the river Falgu, and perform the rite of Tarpana unto the gods. Having performed the Sraddha ceremony of his ancestors, he should offer the funeral cake in the part of the city known as the head of Gaya. The latter city comprises an area of ten miles, two miles whereof should be deemed as forming its head. Funeral oblations offered to the souls of one's departed ancestors, liberate a hundred generations of one's family from the shades of Haydes. The god Mahadeva, the god of intellection has cast his feet on the locality of Gaya known as the Mundapristha. The head of Gaya is at the sanctuary of Mundapristha.

O Brahman, the stream of nectar flows in the current of the river Falgu, and oblations of the water of Falgu offered

to one's ancestors bear immortal fruits. 'A man by bathing at the Dashashmedha and visiting the image of the celestial grandfather, after having touched the footprint of Rudra, gets rid of the recurring cycles of necessary birth and does not come to this world again. The Pindas or funeral cakes which should be offered at the sanctuary known as the Gayashira, should be of the measure of a Shami-leaf, which lead one's ancestors to the celestial regions and impart salvation to those who have already been there by dint of their own pious and meritorious acts. The oblations offered on the footprints of Rudra, should be composed of porridge, cakes, barley-powder, rice, wheat and sessamum orientale, which are supposed to impart salvation to a hundred generations of one's progeny (41—48.)

A person by performing the Sraddha ceremony of his ancestors at the feet of Brahma, leads them to the region of the latter. A Sraddha ceremony performed in the tongues of fire respectively known as the Dakshinagni, Garhapatya Ahavanika grants the merit of the sacrifice to its performer. By performing the Sraddha ceremony unto the gods Avasathya the moon, the sun god, Agasta, and Kartikaya respectively, redeems the souls of a hundred generations of his relations. After having made obeisance to the chariot of the sun-god, a pilgrim should bow down unto Karnaditya. Then having made obeisance to the latter he should bow down to the god Gayakedara. A man carries up the souls of his departed ancestors to the region of Brahma, by making obeisance as directed before (52—53).

By offering oblations at the place known as the head of Gaya the prince Vishala became a father of several children. Vishala begat those children by his wife Vishālā. The prince asked the Brahmanas how he should have children, whereupon the Brahmanas replied that he would be the father of families by giving oblations to his departed manes at the place known as the head of Gaya. Then the prince did as directed and

behold white and red phantoms of departed souls appeared before him. Vishala asked them who they were, whereupon the white phantom replied "I am the soul of your deceased father and about to enter the region of Indra. O son, the red and black phantoms which you see before you are the souls of my father and grand-father respectively, and they have been just liberated through your meritorious act from the shades of Haydes. Offer cakes for the salvation of our souls, Oh Child, and we shall ascend the region of Brahma." Having said this the phantoms of Vishala's ancestors vanished in the air. Vishala became the father of a large family, ruled his country well and subsequently attained salvation (54—59).

A man, who wishes to be the deliverer of his family should offer oblations at Gaya in honor of all the gods, and cast funeral cake in honour of his disembodied soul in anticipation, whereby he attains endless merit.

An intelligent man on the fifth day of his stay at Gaya, should duly bathe in the sacred pool by reciting the following Mantra:—"O Janarddana, I make this oblation for the cessation of all temporal evils. I make obeisance to the immortal Vata tree which makes a man free of all sin. The Sraddha ceremony should be performed underneath the afore-said tree, with a view to ensure perpetual stay of one's ancestor at heaven, and for the purging off of all iniquities and impious actions. By feeding a single Brahmana underneath the abovesaid tree, the feeder gets the merit of giving a sumptuous repast to a million of them. The man, who distributes boiled rice at Gaya, enables his ancestors to enjoy celestial comforts for good.

Thus said the king of the disembodied spirits for his own salvation to a merchant, "I have been suffering with the hosts of spirits, the torments of the nether regions for our misdeeds in human life. Once on the Shravana Dvadashi yoga, Kumbha offered us oblations and we have been living

upon that ever since. Now, Oh you merchant, go to Gaya and offer oblations to us." The merchant accordingly went to Gaya, [and did as he was] directed by the King of spirits. And the spirit-king was liberated with all his companions and attained salvation. The Verse which should be read out on a similar occasion of casting oblations at Gaya to one's ancestors, runs as follows :—"Be propitiated the souls of all those who once were my preceptors and of those who have died in the womb in my family, whether I am aware of such a fact or not, and of those who belonged to my family, whether in the paternal or the maternal line, and of those who when alive were related to me through my wife. Be propitiated with the oblation I offer at Gaya; and finally let all those ancestors of mine, who are now imprisoned in the confines of the nether regions, be propitiated with this my offering if they have not been already liberated from the latter place. Take these oblations, Oh ye departed spirits who, though related to me in life, died without sons or issues, and hence have had no chance of getting oblation from any one. May the spirits of those who died blind, maimed, or void of action, be propitiated with these offerings of mine." After having made obeisance to the Vata tree and the god Vateshvara, the pilgrim should worship his great grandfather whereby he would attain the immortal region and redeem a hundred generations of his family.

Oh Brahman, repeated visits to Gaya, are supposed to be impregnated with larger destinies of the pilgrim after death and imparts him great merit and sanctity (60—74).

S AID THE GOD OF FIRE :—A pilgrim should bathe in the river Mahanadi by reciting the Gayatri (the holiest Rik-Mantra) and perform his daily rite of Sandhya (prayer) thereafter. In the morning the Sraddha ceremony should be performed and the cakes of obsequies offered before the goddess Gayatri which are thereby supposed to bear immortal fruits. In the noon the pilgrim should come out of the river, and worship the goddess Sandhya (goddess of prayer) in front of the goddess Gayatri with hymns and music, and offer oblations (Pinda) at her feet. Similar oblations should be cast at the feet of Augusta, and the pilgrim should pass through the fissure in the hill known as the Yonidvara (orifice of the vagina) by which he would be exempted from entering a human womb again. He should make obeisance to Vali, the rock known as Kakashila (hill of crows) and the god Kumara, and afterwards offer oblations at the place known as the Svargadvara (the gate of heaven), Somakunda, and the Vayutirtha (sanctuary of the god of wind). Subsequent to that he should visit the image of the god Kapilesha, bow down to him and offer oblations at the Rukmikunda in honour of the souls of his departed ancestors. Similar oblations should be offered on the banks of the Akashaganga and Kapila and the pilgrim should visit and make obeisance to the god Kotisha at the Kotitirtha. Oblation should be cast at the sacred localities respectively known as the Gadolola, Vanaraka, and Goprachara. A man who bathes in the river Vaitarini and performs the Sraddha ceremony of his ancestors on its banks, redeems twentyone generations of his family from painful and tormenting after-existences. A man after bathing therein, should make obeisance to a cow,

and would attain equal merit by offering oblations at the sanctuary of Krounchapada. The pilgrim should bathe in Rinamoksa, Papamoksa and the Bhasmakunda, the ablution having been made with the sacred ashes at the latter place. Oblations should be offered at Vishala and Nishchira. A man after bathing in the aforesaid places should make obeisance to the god Janardana, and recite the following verse. "I have put this funeral cake in thy hands Janardana, and may it serve me for ever when my soul quits this mortal frame and ascends the region above.

The god Janardana reigns in person at Gaya in the shape of the Pitris, and a man who visits that lotus-eyed deity is exonerated from three classes of debt which he respectively owes to the gods, the Rishis and the Pitris (ancestors). The pilgrim having made obeisance to Markandeshvara should bow down to Gridhreshvara, and cast oblations on the banks of the stream sacred to the god Mahesha at the sanctuary of Mulakshetra. Similar oblations should be offered to the souls of one's ancestors at the Gridhakuta, Gridhravata, Dhoutapada, on the banks of the tank at Kandamala, Ramatirtha, and the Pretashila. Obeisance should be made unto the god Prabhasesha at the latter place. The verse which should be recited on the occasions is as follows:—"May the souls of may departed ancestors who may be now living in heaven or on earth be liberated. I have offered oblations for their salvation and may these cakes serve them for eternal time."

O Brahman, the pilgrim who offers oblations to his ancestors on the banks of the three aforesaid sacred pools, and at the sanctuaries of Gayashiras, Prabhasa, and the Pretakunda, redeems the souls of his relations from the shades of the nether regions. The pilgrim should make obeisance to the image of the god Vasistesha and cast oblations in his front in honour of the souls of his departed ancestors which should be likewise offered

at Gayanabhi, Sushumna, Mahakoti, and before the goddess at the Mundapristha, the latter sanctuary having been previously worshipped with the gods Kshetrapalas residing therein, whereby a man is supposed to enjoy immunity from the effects of poison. A man who bows down to the god Brahma, carries up the souls of his deceased ancestors into the region of the latter divinity. A man who makes obeisance to the gods Jagannatha and Valabhadra, together with the goddess Subhadra, becomes possessed of all he wishes for, succours the souls of the members of his family, and finally enters the region of paradise. Similarly the pilgrim should make obeisance to the god Hrishikesha, and worship the god Madhava, whereby he would attain divinity. A man by worshipping the goddess Mahalaksmi, Gouri, Mangala, and Sarasvati would be an inmate of the celestial abodes and become a learned man in his next birth. A man who worships the firegod, Indra, Revana, Kapardi, Vinayaka, and the twelve Adityas gets rid of all diseases and ascends heaven after death. By worshipping the gods Kartikeya, Somanatha, Kalesha, Kedara, and Brahma, a man becomes free from all danger and fulfils the mission of his life. The man who propitiates with worship the eight hidden and mysterious phalic emblems named as Siddheshvara, Rudresha, Ramesha, Brahmakeshvara, etc., becomes possessed of all articles of enjoyment. Similarly by worshipping and making obeisance to the gods and goddesses such as Narayana, Varaha, Narasinha, Shri, Brahma, Vishnu, Mahesha, Tripuraghna (Shiva the destroyer of the demon Tripura), Sita, Rama, Garuda, and Vamana, becomes the possessor of all wished for objects in this life and carries up the souls of his ancestor to the region of the god Brahma (1--26). A man who worships the god Gadadhara together with all his celestial companions at Gaya, discharges the three sorts of debt (the spiritual, the social, and the debt one owe to one's ancestors for the multiplication of his

species) and redeems the souls of his departed relations belonging to all branches of his family.

The stone slab described before (see Chapter 114) should be looked upon as permeated with the essence of the gods and as a deity incarnate on earth. There is not a single spot in Gaya which is not sanctified by the presence of any particular god and which is not a sanctuary in itself. The soul of a person in whose name any oblation is offered at Gaya after the worship of the gods Falguvisha, Falgu-Chandisha, and Angarakeshvara, is sure to ascend the region of Brahma. The Sraddha ceremonies should be performed at the feet of the sage Matanga as well as in the hermitage of Bharata and the sacred places known as the Hansatirtha, Kotitirtha. Pandushila, and the fountains respectively known as the fountains of fire and honey which well up at those places. The pilgrim should make obeisance to the gods Rudresha, Kilkilesa and Vinayaka who are the presiding deities of the abovesaid sanctuaries. The man who offers oblations to the souls of his ancestors in the forest of Dhanuka, and makes obeisance to a cow at that place, as well as the person who casts oblations in honour of his departed progenitors on the banks of the Sarvasvati is the deliverer of their souls. In the evening he should worship the goddess Sarsvati and make obeisance to her thrice a day, whereby he would be well versed in the Vedas and the supplementary branches of knowledge as well (27—33).

By circumbulating the holy city of Gya, and distributing boiled rice, etc., among the indigent population, and by worshipping resident Brahmanas a man is supposed to attain everlasting merit. Then having propitiated the god Gadadhara (the club or the mace wielding deity) with a hymn and prayed for his good graces, he should implore him as follows:—"O god, who permanently residest in the holy city of Gaya, and impartest salvation to the souls of one's

ancestors, I make obeisance to thee, O god, who teachest the mystery of divine communion to men, for the increase of piety, and the enjoyment of good things in this life and salvation in the next. I make obeisance to thee O god, who art devoid of body, senses, mind, intellect, life, and egoism, I make obeisance to thee, O god, who art the everlasting reality, absolute purity, and perfect intelligence. 'I make obeisance to thee, O god, who art the infinite joy and worshipped even by the Danavas (Demons.) I bow down to thee O god, whose hallowed presence destroys the sinful propensities, which this iron age of philistinism invariably gives rise to in man, and who art bedecked with the garlands of wild flowers (emblematic of the myriads of suns and their satellites). In the soul of my soul, I meditate upon the god who is the protector and paramount lord of the created nature, and imparts salvation to one's departed manes and who is the universal life pulse carrying vitality and beating through all forms of existence whether visible or invisible, and 'who though one sees his essence reflected in innumerable souls singing his hymn in one grand chorus of universal joy. I am a suppliant at the feet of that god, who is the only changeless and unchangeable entity amidst the evershifting, everchanging scenes through which the universal nature spins out her life thread and who succours the failing humanity from the fatal fire of iniquities in a world where sin has a room to be for the dispensation of higher good."

The pilgrim should also address the god as follows:—
 "I have come to Gaya, O Gadadhara, with a view to perform rites of obsequies in honour of the souls of my departed ancestors. Be thou my witness, O god, and bear testimony to the fact of my endeavouring to impart salvation to my fore-fathers, O ye, Brahma, Ishana, and other celestial beings." The man who recites these verses on the greatness of the sanctity of Gaya at the beginning of a Sraddha ceremony,

goes to the region of Brahma after death carrying with him the souls of his deceased fore-fathers to stay there for good (34—42).



CHAPTER CXVII.



S AID THE GOD OF FIRE:—Now I shall discuss the process of performing the Sraddha ceremony at Gaya as described by the sage Katyana. The Sraddha ceremony should be preferentially performed at Gaya and other sacred places on the day when the sun enters a new sign of the zodiac, or on the day of the new moon or on days after the fourth day of that fortnight. On the previous day the pious householder Brahmans, holy sages, mendicants, and Brahmanas who have taken the vow of ablation, together with those who were conversant with the Vedic lore, or those who strictly observe the propriety of conduct, or those who never do any act which casts a slur on their names, should be invited for the celebration of the rite. Lepers and Brahmanas afflicted with psoriasis should not be invited at all, and likewise the persons who have come without an invitation and who are but intruders at the best, should not be taken notice of even if present on the occasion of a Sraddha ceremony.

The direct ancestors of a man such as the father, grand-father, and the great grand-father should be invoked, as well as the maternal grand-fathers and such persons on his mother's line unto whom he is entitled to offer funeral cakes. The performer of such a Sraddha ceremony should be meek gentle and holy on the day of its celebration, observe a vow of silence and self-control, and should not

stir out of his home, nor read the sacred verses of the Vedas, nor do any act which would not stand the crucial test of perfect truth. Then the souls of all the ancestors enumerated above, whose presence on the occasion had been invoked as previously described, should be considered as present. Affectionate enquiries should be made of their comforts, and cushions should be spread out for their reception by laying down a separate row of the stems of Kushagrass. Subsequent to that the gods whose presence is deemed essential to the performance of such an ancestral ceremony should be invoked and the spirits of the performer's fathers imagined as having graced the occasion with their visits should be first consulted with a view to obtain their permission in that behalf.

Then the performer of the Sraddha ceremony should address them as "I shall invoke the Visvadevas. Shall I or not?" Then the gods Visvadevas should be invoked with their permission, and barley corn should be scattered all round. Then he should address the latter gods as "Oh Vishvadevas shall I invoke the Pîtris?" and with their permission should ask them to be seated on the cushion.

Then grains of *sessamum orientale* should be scattered, and the Mantras such as "come, Oh ye Pitris" should be repeated over the vessels placed upon the stems of consecrated, Kusha-grass. Subsequent to that the performer of the Shradha ceremony should recite the Mantra running as "Shanno Devi, etc." The grains of barley should be cast all round by repeating the Mantra "you are, Oh barley-corn etc." Likewise the seeds of *sessamum orientale* should be scattered by repeating the Mantra. "You are Oh *sessamum orientale*, permeated with the essence of the god Moon. Graciously gratify the souls of our forefathers. I sprinkle water over thee, etc."

Flowers should be offered to the souls of one's ancestors either in a golden or a silver vessel, and the Mantra beginning

as "Shrishsacha" should be simultaneously read therewith. The performer of the ceremony should reverentially walk round the varandas by way of performing the rite of circumambulation unto the souls of his departed ancestors invoked either in a swordblade, or on the leaf of a tree as the case might be. In a Sraddha ceremony undertaken with a view to propitiate the Gods, the devout performer should begin circumambulating from the left hand side, the contrary being the rule in a Sraddha ceremony of his own forefathers (1—12).

Then he should recite the following Mantra. "May water born of the celestial regions together with those born of the earth and the sky, and the golden sacrificial water confer blessings on thee" (13.)

Then the Argha offerings should be presented in honour of the gods known as the Vishvadevas, by repeating the Mantra "Oh Vishvadevas here are the Argha offerings for each of you," and likewise the souls of the forefathers should be propitiated with similar offerings. The Mantra which should be recited on the latter occasion is as follows:—"Here is offering for you, Oh Pitris." Similarly Argha offerings should be presented in honour of one's grandfathers by repeating the Mantra which runs as obeisance (Svadhya) to the grandfathers."

Then the seat should be offered to the souls of one's forefathers by lowering down the back of the sacrificial vessel, and by repeating the Mantra "Be thou the seat for the souls of my departed ancestors." Subsequent to that flowers, perfumes, incensesticks, lighted lamps, and morsels of boiled rice soaked in clarified butter, should be raised up, and the performer of the Shraddha ceremony should ask the congregated Brahmins whether he should offer them in the sacrificial fire. The Brahmanas should direct him to do the latter, whereupon he should cast the same into the fire in the event of his being a (sagnika) while a Brahmana who is not a custodian of the consecrated fire should offer the oblations

in the hands of his forefathers, supposed to be spread out on the stem of the consecrated kusha grass. Then the first oblation should be cast into the fire by repeating the following Mantra:—"Om obeisance to the firegod who conveys the oblations to the Pitris." Similar oblations should likewise be offered to the gods and sages such as the Moon-god, the Pitris, Yama (the god of death) and Angira in the following manner:—"Om obeisance (svaha) to Soma, Om obeisance to Pitriman, and Om obeisance to Yama."

Then the residue of the oblations should be gathered in a rice-pot, which should be taken hold of by the performer of the Shraddha ceremony. The contents of the abovesaid pot should be poured out over the floor of the sacrificial room, and the following Mantra should be simultaneously read therewith. "Oh Nectar! this earth is thy receptacle, the infinite expanse of ether abovehead is thy covering. I cast thee as an oblation unto the mouth of the Brahmana which is permeated with thy own essence". Having repeated the above Mantra, the preceptor should dip his thumb into the contents of the pot emptied on the floor as before, and utter the name of the god Vishnu. Then the seeds of sessamum orientale should be scattered by repeating the Mantra which runs as "Apahatā etc.," after which they should be removed. The performer should repeat in his mind the sacred Gayatri Mantra and pray as follows:—"I make obeisance to the gods, the Pitris, the great Yoginis, and the goddesses Svadha and Svaha." Then he should cast oblations composed of boiled rice unto the abovesaid deities and holy personages and sprinkle water over the same, one for each of them, after having considered them as perfectly satisfied with the meals offered to them. The sacred Mantra of Gayatri should be once more repeated as before, after which the Mantra beginning with "Madhu," etc., should be recited. Then he should ask whether they had been pleased, in reply whereto he should himself answer as "Yes we have been well pleased.

The residuary portion of the boiled rice should be then gathered up and the place on which the oblations had been deposited should be cleansed with water for laying down thereon the stems of kusha grass. Three oblations (Pindas) should be cast on the stems of kusha grass laid down as above. Then the souls of the fore-fathers invoked on the occasion should be imagined as having rinsed their mouth with water. Flowers, with sun-dried rice and washings of honey and clarified butter should be offered to them, and the performer of the ceremony should pray as follows:—
 “May the souls of my forefathers see light and may our progeny increase and prosper. May those persons who give us alms enjoy prosperity, and may our knowledge (Vedas) and progeny grow from more to more. May our devotion never fail, and may we have many things to give to the poor. May we have plenty of rice and food grains to eat, and enough number of guests to partake of our daily meals. May we never stand as applicants for anything to any body, and may those who are in need come to us for help.”

Then the performer of the Shraddha ceremony should gather up the stems of kusha grass together with the knots of grass known as the Brahmanas over which the terms Svadha (obeisance) had been repeated and ask permission to say obeisance (Svadha) to his forefathers. Having obtained that he should recite the following Mantras:—“Obeisance (Svadha) to the fathers (including father's brothers and cousins), obeisance (Svadha) to the grandfathers, obeisance to the great grandfathers.” Then he should sprinkle water by raising up the water pot and pay, as his means would admit of, remuneration to the Brahmana who had officiated at the ceremony (14—29). In the Sraddha ceremonies performed in honour of the gods or one's forefathers the performer should recite the Mantra which runs as “Be pleased, Oh ye Vishvdevas !” The latter gods should be bid

adieu on each occasion of ancestral sacrifice. Then he should reverentially walk round the Brahmanas congregated on the occasions and enter his own room by reading aloud the Mantra which runs as "Amahajasya." The ceremony should be repeated in each succeeding month.

Now I shall describe the process of performing an Ekoddista Sraddha ceremony. The consecrated knot made of kusha grass should be laid down for each soul invoked on the occasion and cake should be offered to each. The form of the Sraddha ceremony under discussion, is characterised by the absence of any rite of invocation, and any casting of offering in the sacrificial fire, the gods known as the Vishvadevas taking no part herein. The Brahmana while enquiring about the satisfaction of the invoked souls should utter "Susvad." On the washings of honey and clarified butter, the souls should be asked to be seated, while they should be requested to be pleased with the offerings made on the occasion. The performer of the ceremony should speak on behalf of the invoked souls as we are well pleased, the remaining portion of the rite being identical with what has been laid down above. (30—34.)

Now I shall dwell upon the procedure to be adopted in performing the Sraddha ceremony known as the Sapindakarana, which should be performed either at the middle or at the expiry of the year of the death of the relation for whose salvation the ceremony would be undertaken. Three vessels, full of oblations, should be laid down for the Pitris (ancestors), while one should be kept reserved for the departed souls. The four vessels should be furnished with holy stems of kusha grass tied up into knots, and which should be filled with scented water containing flowers and sessamum orientale. The performer of the ceremony should sprinkle water over the two abovesaid classes of vessels and offer equal quantity of oblations out of them, as souls in general rank equally in respect of filial piety, and

accordingly it is equally obligatory on a man to discharge the debt he owes to them as well as the one he owes to his own forefathers (35—37.)

Now I shall describe the process of performing the Sraddha ceremony called the Abhyudayika. All other rites should be done as in the preceding forms. The Mantras sacred to the Pitris should be repeated in the forefront of the ceremony and the rite of circumbulation should be performed in the first part of the day on which the celebration of the same would come about. The articles which are essential to this particular form of Shraddha are the straight blades of kusha grass, and barley, instead of seeds of sessamum orientale in the other forms. The Brahmana officiating at the ceremony should speak, "well done" after the enquiry regarding the satisfaction of the invoked souls, and the cakes in the present instance should be composed of curd, sun-dried rice and plums. The performer should ask whether he would invoke the souls of his ancestors forming his Nandimukhas, and implore them to be satisfied with the Shraddha offerings. The forefathers of a person, who are called his Nandimukhas, consist of his father, grandfather, great grandfather, together with his maternal grandfather, maternal great grandfather, and maternal great great grandfather. In the form of the Shraddha ceremony under discussion the performer should not couple the term Svadha with the names of his forefathers on occasions on which the same should be repeated in the preceding instances; and an even number of Brahmanas should be feasted in connection therewith (38—43).

Now I shall discuss the nature of satisfaction which the different sorts of cakes or oblations respectively impart to the souls of one's ancestors. Oblations composed of cereals grown in villages as well as forest fruits, bulbs and roots last one's forefathers for a month, while those consisting of fishes and venison would serve them well for

double or triple that division of time. The peculiar kind of venison known as the Rouravas would gratify them for five months, whereas games and wild fowls would last them for four months. The departed souls are supposed to live satisfactorily upon goat's meat for six months, meat of tortoise, pork, mutton, and buffalo flesh lasting them for seven, eight, nine and ten months respectively. Sweetened porridge and butter of cowmilk offered in a clarified state would gratify them for a whole year, while the meat of a full grown sacrificial goat (Vardrinasa)* as well as the sword of a rhinoceros, flesh of an antelope or that of a red goat and honey should be considered as their full and proper ration for a period of three consecutive months. Offerings made during the rainy season should consist of fishes having large scales, while a Shraddha ceremony performed on the day on which the moon enters the asterism Magha should be supposed as bearing immortal fruits (44—48).

The Brahmanas who read the Mantras or the portions of any particular Veda, or those, who are the custodians of, and offer sacrificial oblations till death in, the same consecrated fire, lit up in their lying in chambers, or those who chaunt any particular branch (Shakha) of one of the four Vedas, as well as those who are well versed in the six supplementary branches of the Vedic lore, and the readers of Dharma Drona or the chapters of the Yestha Sama should be deemed as the purifying element of the above-said Brahmanic Congregation assembled on the occasion of a Shraddha ceremony (49.)

Now I shall describe the merit of performing the Shraddha ceremony of one's ancestors on the different days of the lunar months of the year, the ceremony being

* त्रिपिवन्त्रिन्द्रियक्षीणं खेतव्यमजापतिम् ।

वाङ्मनसन्तु तं प्राहुः यान्निकाः पितृकर्मणि ॥

performed for the fulfilment of any definite object. A Shraddha ceremony performed on the first day of a lunar month confers wealth and prosperity upon the performer, while the possession of beautiful wives as well as the fulfilment of one's heartfelt desires in a life of unimpeachable rectitude should be deemed as the outcome of the performance of Shraddha ceremonies on the second and the fourth day of a lunar month. A man who wishes for an increase of progeny should perform the Shraddha ceremony on the fifth day of a fortnight, while that performed on the sixth, seventh or on the eighth day thereof respectively grant a thriving trade, an increase of agricultural produce and unbounded wealth to the performer. The Shraddha ceremony performed on the ninth day of a fortnight makes the performer possessed of a large number of mules, while those performed on the tenth, eleventh, or on the twelfth day thereof are supposed to increase the number of cows, offsprings, wealth and food stuff. A Shraddha ceremony duly performed on the thirteenth or on the fourteenth day of the fortnight ensures an enviable position among one's own people, while the one performed on the day of the new moon grants all sorts of good to the performer thereof (50—53).

The following verse which should be recited in the course of a Shraddha ceremony and by reading which the souls of the ancestors of the performer would be translated to the region of Brahma is as follows :—“The seven hunters who resided in Dasharna, and the deers who dwelt upon the mountains of Kalanjara together with the Chakravakas who were the inmates of Sharadvipa and the swans who floated on the waters of the Manasa, took birth as renowned Brahmanas at Kurukshetra, and were well versed in Vedic lore. May you travel a longer way than they in the region of the unknown” (54—56).

A son should perform the Shraddha ceremony of his own grandfather when his own father would be living, or

that of his great grandfather in the event of his son being alive at the time. This rule should be followed in performing the Shraddha ceremonies of his own mother and maternal grandfathers. The man who recites the Sraddha Kalpa attains the merit of performing the Shraddha itself. A Shraddha ceremony performed at a sacred place or on days from which any of the four cycles (Yugas) of time begins to run bears immortal fruit. Similarly Sraddha ceremonies performed on the ninth day of the light fortnight in the month of Ashvina, or on the twelfth day of the fortnight in the month of Kartika, or on the third day of the months of Magha and Bhadra, or on the new moon day in Falguna, or on the eleventh day of the fortnight in the month of Pousa, or on the tenth day of the lunar month in the month of Ashada, or on the seventh day of the fortnight in the month of Magha, or on the eighth day of the dark fortnight in the month of Shravana, or on the day of the full moon in Ashāda, Kārtikeya, Fālguna, and Jaistha, are supposed to grant perpetual benediction to the souls of the forefathers of the performer like the Sraddha ceremonies performed on the days when the different Manus such as Sayambhuva, etc., and who were the governing bodies of the different cycles of ages such as the Satyayuga, etc., first came into being. A man should offer cakes in honour of the departed souls of his forefathers at Gaya, Prayaga (Allahabad). Kurukshetra, on the banks of the Narmada and the Godavari and at Prabhasa, Shalagrama, Benares, Purushottama (Puri) and on the mount of Shriparvata (57—63.)

CHAPTER CXVIII.

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SAIID THE GOD OF FIRE.—The country which lies to the north of the ocean and on the south side of the mount Himalaya is called Bharatvarsa and measure nine thousand Yojanas in breadth. The country named above is the working place of those who ascend heaven or enjoy other celestial comforts by dint of their own piety and through the merit of good deeds done therein. The seven principal mountain chains (Kulaparbata) which traverse the continent of Bharatavarsa, are Mahendra, Malaya, Saghya, Shuktimana, Hemaparbata (the Golden Mountain), the Vindhya, and the Paripatra. The nine islands (territories) in which the above said country is divided are, Indradvipa, Kasara, Tamraparni, Gabhastimana, Nagadvipa, Soumya, Gandharva, Varuna, and Ayam which are surrounded on all sides by the sea. The country above described is eight thousand miles in length from north to south and is divided into nine principal divisions named after the people residing therein and which lie around the central part of the country reckoned from the East. They are the land of the Kiratas, the land of the Yavanas, the land of the Brahmanas from whose lips drop down the deep and profound truths inculcated in the Vedas and the Smritis. In mount Paripatra is the source of several rivers, while the Narmada and several other streams take rise from the Vindhya. The Tapi and the Payoshnika the Godavari, the Bhimarathi, the Krishna, the Veni and several other rivers take rise from the Saghya Mountain, while the Kritamala and the Trisama respectively flow from the Malaya and the Mahendra Mountains. The rivers Kumara and others have their source in the Shuktimana Mountain, while the Chandrabhaga takes its rise from the Himalaya.

The countries known as the Kurupanchala and the Madhyadesha are in the western part of the continent of India (1—8).



CHAPTER CXIX.

SAID THE FIRE GOD :—The island known as Jamvudvipa is comprised of an area of eight hundred thousand miles in breadth, and is surrounded by the ocean of Kshiroda measuring eight hundred thousand miles (1). The island of Plakshya is surrounded by the ocean of Aalchali, and the seven sons of Medhatithi named as Shantabhaya, Shishira, Sukhadaya, Ananda, Shiva, Kshema and Dhruva are the lords thereof after whom the country has been named. The hills which form the boundaries of the latter country are the Gomeda, Chandra, Narada, Dundubhi, Somaka, Sumana and Vaibhrajā. The people who are the inhabitants of the latter country drained by seven principal rivers are a blessed people, all living up to the good old age of five thousand years, and filling the different grooves of society according to the duties of the castes they respectively belong to. The Brahmanas who are the inhabitants of the country are the Aryakas, Kurus, Vivinsha, and the Bhavinas, who are the worshippers of the Moon.

Next to that lies the island of Shalmali comprising an area of ten lakhs of Kroshes and surrounded on all sides by the ocean of sugarcane juice. The seven sons of Vapushmana who are named as Suta, Harita, Jimuta, Lobita, Vaidyuta, Manasa and Suprabha are the masters of the

continent of Shalmali divided into countries named after each of them.

The hills which run across the continent of Shalmali are the Kumuda, Anala, Valahaka, Drona, Kankha, Mahisha, and the Kukudman and the seven rivers which take their rise from them and flow into the ocean of Surada are the Kapila, Aruna, Pita, and Krishna, etc. The Brahmanas who are the inhabitants of the above said isle are the worshippers of the god of wind (3—10).

The island of Kusha stands in the ocean of wine (Surada) and the sons of Jyotishmana are the masters thereof. The main divisions of the country are named after the abovesaid princes and which are accordingly known as Udviga, Dhanumana, Suta, Dvairatha, Lamvana, Dhairjya, Kapila and Prabhakara. The principal Brahmin communities residing therein such as the Dadhimukhas worship the image of Brahma. The hills, which run across the continent of Kusha, are the Vidruma, Hemashaila, Dyutimana, Puspavana, Kushashaya, Harishaila and the Mandara. The latter is surrounded by the ocean of clarified butter (Ghritoda) which in its turn is hemmed in on all sides by the continent (island) of Krouncha. The sons of the king Dyutimana are the sovereigns of the latter island, whose principal divisions are named after the abovesaid princes, and the seven hills which lie scattered over the plains of the country are named as the Kushala, Manas, Anugas, Ushna, Pradhata, and Andhakarakā, and the seven hills which run across the country drained by the seven rivers are the Krouncha, Vamana, Andhakarakā, Devavrit, Pundarika, Dundubhi and Dviguna. The mountains which are in the other islands are respectively named after each of them. The blessed sanctuaries which are to be resorted to in the island of Krouncha are at Puskara and Puskala. The god Hari is worshipped by the inmate Brahmanas of the isle which is girdled by the ocean of Dadhimaudakā and which in its turn is encircled by the island of

Shaka (dvipa). The sons of the king of Shaka are the sovereigns of the different territories into which the former is divided and which are respectively named after each of them, such as Jalada, Kumara, Sukumara, Manivaha, Kushattara, Modaki and Druma. The seven mountain chains which traverse the continent are named as the Udaya, Jaladhara, Raivata, Shyama, Kudruka, Amvikaya, and Ramya. The seven rivers which rise from the abovesaid mountains are the Maga, Mandaga, etc. The Brahmanas of the country worship the god as revealed in the resplendent orb of the sun. The island of Shaka is surrounded by the ocean of Kshira, and across, and encircling, which lies the island of Puskara. Mahavita and Dhatiki the two sons of Savana are the lords of the two divisions of the island which are respectively named after each of them. A single hill called the Manasa, and resembling a bracelet in shape, towers up from the centre of the island, and extends over a region measuring eight thousand miles in length, its height being equal to its length (11—23). The inhabitants of the above-said island which is girdled by the ocean of Kshiroda live up to the age of ten thousand years, and the Brahmanas who dwell therein worship the Brahma, manifestation of the Indian trinity. The ocean in question knows no ebb or flood tide according to the gradual changes in the phases of the moon. Oh thou greatest of the holy sages, the waters of the rivers that flow into the latter increase or decrease by fifteen fingers according to the variation in rainfalls in any particular year. The soil of the island consists of pure gold bereft of all animal life. The peak known as the Lokāloka towers from the middle of the island, half of which enjoys perpetual sunshine, the other being enveloped in perpetual darkness. The hill runs across a region measuring eighty thousand miles in length and whose summit penetrates into the welkin which bounds in a space of five hundred millions of Yojanas (24—28).

CHAPTER CXX.

S AID THE GOD OF FIRE :—The extent of land on the surface of the globe is seven thousand Yojanas, the height or the dimension whereof between the poles is ten thousand Yojanas. In the interior of the globe and beneath the earth's surface are the seven Patalas or the nether regions which are respectively known as the Atala, the Vitala, the Nitala, the Gabhastimat, the Mahakshya, the Sutala, and the Agrya. The soils of the abovesaid subterranean regions respectively consist of sand, stone and gold and are coloured black, brown and reddish, in which the demons happily dwell and roam about. Below the nether regions is the primordial serpent Shesha, posing on its hundred hoods this our terrestrial globe, and on whose body rests the god Vishnu enveloped in the almighty primeval night which was all-pervading before the light of creation first dawned upon the universal space. Below this terrestrial globe is the region of hell from which a Vaishnava (worshipper of Vishnu) enjoys a sort of perpetual immunity.

Oh Vashistha, the sky is called Navas (root "Va" to shine) from the fact of its being illuminated by the rays of the sun which is situated at a distance of eight hundred thousand miles from the earth. The Moon is eight hundred thousand miles distant from the Sun, and at a similar distance from the latter lies the belt of fixed stars. From the belt of fixed stars the planet Mercury is some two lakhs of Yojanas remote. The Venus is of similar distance from the Mercury and likewise the Mars is two laks of Yojanas remote from the latter. The Jupiter is similarly distanced from the Mars, the Saturn is two laks of Yojanas distant from the Jupiter, and the constellation known as the Saptarshi Mandala (Ursa major) is a lak of Yojanas distant from the latter (1—8.)

The pole star (Dhruva) is eight hundred thousand miles distant from the Saptarshi and forms the apex of the region known as the Trailakhya. The region known as the Maha is tens of millions of miles distant from the pole star wherein dwell the persons who have witnessed a full cycle of time from the creation of the world to its dissolution at the Pralaya. The region known as the Jana Loka is at a distance of two millions of miles from the latter wherein dwell the Rishis such as Sanaka, etc. The region of Tapa is eight millions of Yojanas distant from that of Jana whereof Vairajas are the presiding deities. The region of Satya is ninety-six millions of miles distant from the latter, and the region which is never visited by death is known as the Brahma Loka or the region of the deathless disembodied celestials (9—11.)

The region known as the Bhu occupies only a pada measure of the entire sub-solar space, the region of "Bhuba" is within the orb of the Sun, while the region of Svarga (paradise) extends from beyond the Pole Star, the space beneath the latter being fourteen millions of Yojanas. The regions planetary and psychical form, as it were, the exterior cover or shell of this egg of the Universe, which in their turn are encrusted by ten fold layers of water, fire, wind, ether and the earth, just like the body of any other organic being. The ten latter regions and principles, Oh thou greatest of the sainted beings, lie enfolded in one another, and thus in the aggregate form the exterior cover of the Universal Nature (Pradhana) (12—14.)

Oh thou holy one, this Nature is inconceivable and baffles all measurement or comprehension. Innumerable are the eggs of such worlds and systems which are constantly hatched into their fiery existence under the wings of this universal mother. Oh lord, the Puman or the subjective element (the Brahma of the Vedantins) exists in a potent state in the bosom of this Universal Nature, just as fire lies

hidden in a stick of dry wood, or as the oil potentially exists in the midst of *sessamum orientale*. This Puman or the subjective element lies imbedded in Nature simply as a psychic onlooker or a spiritual principle, absolutely neutral and devoid of all actions. Oh thou greatest of the wise men, this union of the Pumana and the Nature is held together by a sort of force known as the Vishnu Shakti, which contains embryos and essential virtues of all beings and matter subsequently to be developed out of this union of the universal nature and her mate (Puman). The force under discussion serves as an active agent or principle in bringing about their union when they lie remote and apart or as a disintegrating agent in severing that contact out of which the universe comes into being as a necessary resultant (15—19.)

The gods and other celestial beings take birth through the concerted action of the force of Universal Nature and the dynamical effect of the essence of Vishnu acted upon by the momentum of the former. Vishnu is identical with the absolute Brahma, from whom the Universe has emanated (20—21).

Oh thou best of the sainted beings, the Sun god rides in nine chariots which occupy a space of thousand Yojanas, and the axle tree whereof is of double that measure. The circumference of its wheel is greater than 15,000,000 fifteen millions of Yojanas by (700,000) twenty-eight millions of miles. This wheel which is also known as the wheel of time consists of three naves, five spokes, six circumferences and the two movements (Ayana, which bring in the months and the year. The second orbit of the Sun measures thirty-nine thousand Yojanas in each of its two parts or division, which takes the above luminary half a Yuga to travel and at the end of which is the Pole Star. Oh thou the best observer of vows and penances, the seven Vedic Chhandas such as the Gyatri, etc., are the horses which draw the chariot of the

Sun, whose rising and setting consist in his appearance in, and disappearance from, any particular region. The pole star is fixed in the region where those phenomena occur, and which is seen at the same place *i. e.*, higher up to the north of the "Saptarshimandala" owing to the rotundity of the Earth's surface (22—28).

Oh Brahman, the region mentioned above is known as the third resplendent ethereal region (Vishnupādan) dwelt in by the purest spirits, and the Brahmacharins who have purged off all sins and impurities. From here flows the stream of celestial Ganges by contemplating which a man becomes pure and sinless. Here the god Hari is revealed in the constellation of stars known as the "Shishumara," at the tail end of which is the fixed star Dhruva (Pole Star) which revolving on its own axis caused the planets and their satellites to move round and round. The Sun god duly installed in his chariot by the gods, Rishis, Gandharvas, Apsarasas, serpents and demons, is the cause of rain, heat and humidity in the air. The Sun god is only another manifestation of the god Vishnu extolled and glorified in the verses of the Rig-Veda and is the source of all good and evil (29—33).

The chariot of the Moon god runs on three wheels drawn by ten horses of greenish colour strapped on the right and the left. Thirty-six thousand three hundred and thirty-three gods drink of the phases of the Moon. One phase being partaken of by the Pitris, and one phase being lost sight of when it suffers occultation on the day of the new Moon. The chariot of the presiding deity of the Mercury is composed of fire and aerial substance and is drawn by eight horses. Similarly the chariot of the Venus is drawn by eight horses like those respectively ridden by the Mars, the Jupiter and the Saturn, the Rahu and the Katu (Nodes) (34—58).

Oh Brahmana, since this earth has originated from the body of Vishnu it has assumed the shape of a closed lotus flower traversed by mountain-chains and drained by mighty rivers. The earth, the light, the hills, the streams and the forests are all permeated and beaming with the effulgence of the god (Hari) without whom nothing exists. Whatever exists or exists not is Vishnu, whose true nature and self can not be known except through true knowledge (Science), the culminating stage of all true science being the feet of Supreme Vishnu. Do that, Oh Brahman, whereby the eternal truth and the infinite knowledge which are but different epithets of Vishnu are attained. The man who reads or recites this chapter on Cosmogony and the kindred and allied sciences of Astronomy sees the light of his own sôul. The god Hari is the dispenser of all goods and evils (39—41).

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CHAPTER CXXI.

SPAID THE GOD OF FIRE:—Now I shall deal with the science of Astrology, as discussed in the four hundred thousand treatises on the same, a knowledge wherein is a safe-guard against the happening of many untoward events and incidents which usually take place in the chances and changes of life, and generally imparts a sort of omniscience to the knower. A marriage ceremony should not be celebrated where the astral conditions known as Shadastaka and Dvidadasha exist among the natal stars of the contracting parties, similarly a marriage should be foregone where the astral and planetary condition known as the

Tricone exists.* A married couple whose natal stars stand in the relation of Samasaptaka becomes fondly enamoured

* *Dvidadasha*—Evidently the hostile (Ari) relation bearing the above epithet between the natal stars of the bride and the bridegroom is meant here and which is as follows :—

Dhanu (Sagittarius) is hostile to Makara (Capricornus.)

Kumbha (Aquaries is hostile to Meena (Pisces.)

Mesha (Aries) is hostile to Vrisa (Taurus.)

Mithuna (Gemini) Do Do Karkata (Cancer.)

Sinha (Leo) Do Do Kanya (Virgo.)

Tula (Libra) Do Do Vrischika (Scorpio.)

चापे मृगे वा घटमे, मेषे वृषे वा मिथुने च कर्को ।

सिंहे युवत्याश्च तुलालियोगे, द्विदादशे मृत्युधनप्रहानिः ॥

Sadastaka—Similarly the hostile (Ari) relation designated as such and which is enjoined to be avoided hereby the contracting parties to a marriage is as follows :—

Makara (Capricornus) is hostile to Sinha (Leo)

Kanya (Virgo) Do Do Do Mesha (Aries)

Meena (Pisces) Do Do Do Tula (Libra)

Karkata (Cancer) Do Do Kumbha (Aquaris)

Vrisha (Taurus) Do Do Do Dhanu (Sagittarius)

Vrischika (Scorpio) Do Do Mithuna (Gemini)

मकरकरिकुलरिपुणा कन्यामेषेन सहभूषस्तुलया ।

कर्किघटो वृषधनुषो वृश्चिकमिथुने चारिविधौ ॥

Tricone mansions of the different planets are as follows :—

Planet	Tricone Mansion
Sun	Leo
Moon	Taurus
Mercury	Virgo
Jupiter	Sagittarius
Venus	Libra
Saturn	Aquaris.

सिंहे वृषश्च मेषश्च कन्या धन्वी घटोघटः ।

अर्कादीनां त्रिकोणाणि मूलानि राश्यः क्रमात् ॥

of each other, but a marriage can be safely contracted or celebrated where the Kshetrapatis or the presiding planets at the nativity of both the bride and bridegroom are friendly towards each other or stand in the relative positions of Dvidadasha and Tricone towards each other. The effect of such an union is prosperity in the married life, even if the stars be otherwise hostile. Marriage between a pair whose stars stand in the relation of Shataka or Astaka towards each other is always prohibited, like an inauspicious marriage celebrated at the setting of the Venus or the Jupiter, as the effect of such an union would be the death of both the bride and the bridegroom. A marriage ceremony gone through when the sun is in the house (Kshetra) of the Jupiter or in the event of the latter being within the mansion of the former is attended by the widowhood of the bride. The celebration of a marriage ceremony should be postponed for three weeks or four months as the case might be in the event of any planet hastily leaving any particular sign of the Zodiac (Atichara) or gradually receding from its position. A penance or marriage ceremony is strictly forbidden when the Jupiter takes the above-said movements (1-6). Similarly a marriage ceremony should not be celebrated in the months of Poush and Chaitra or on the days of the lunar month known as the Rikta* (except such days being Saturdays) nor when the god Hari would be enjoying his yearly sleep, nor on Tuesdays and Sundays, nor on the night of the new moon. But the evening is always auspicious as then no stars exert their baneful influence. Marriage ceremonies should be celebrated under the auspicious influence of the asterisms such as the Rohini, the Uttaras, the Mula, the Hasta,

* *Rikta*.—The fourth, ninth, and the fourteenth day (tithi) of a fortnight.

चतुर्थी नवमी चैव रिक्ता चतुर्दशी तथा ।

the Revati, and when the sun is in the Zodiacal signs of Libra or the Gemini (7—8).

A Viddharkha* should be carefully avoided in celebrating the ceremonies of marriage, as well as in the first Chudakaranam (the binding of the tuft of hair on the crown of a child), Karnavedha (piercing through of the balls of the ears), Punsavanam (described before) and the Annaprashanam (a child's first-eating of a rice meal). The ceremony of Punsavanam should be performed on days marked by the asterisms Shravana, Mula, Pushya, and on Sundays, Tuesdays and Thursdays and especially when the sun is in the signs of Kumbha, Sinha, and the Gemini. A debt should be discharged on Wednesdays or Fridays and also when the moon

* Krittika is a Viddharkshya to Shravana.

Rohini	"	"	Abhijit.
Mrigashira	"	"	Uttarashada.
Purvashada	"	"	Ardra.
Mula	"	"	Punarvasu.
Yesthya	"	"	Pushya.
Ashlesha	"	"	Anuradha.
Magha	"	"	Bharani.
Purva Falguni	is a	"	Ashvini.
Uttar do.	"	"	Revati.
Hasta	"	"	Uttar Bhadrapada.
Chitra	"	"	Purva do.
Svati	"	"	Shatabhisa.
Vishaka	"	"	Shatabhisa.

A man born under one of the asterisms shown in the first column should not be wedded to a woman born under a Vidharkshya mentioned against it.

सप्ताद्यचन्द्रे ध्रुवमर्थलाभः, षष्ठे तृतीये धनधान्ययुक्तः ।

सर्वार्थसिद्धिं दशमे वदन्ति, एकादशे सर्वसुखानि चैव ॥

सप्तमोपचयाद्यस्थः शशी सर्वत्रयीभनः ।

शुक्लपत्रे द्वितीयास्तु पञ्चमो नवमस्तथा ॥

10' enters the asterisms of Hasta, Mula, Mriga and Pushya while the ceremony attendant upon one's eating of a prepared Pan leaf should be gone through on Sundays, Mondays, Thursdays, and also when the moon enters the asterism of Mula. The rite of a child's Annaprāshaṇam should be undertaken on a Friday, or a Thursday, or when the moon respectively passes under the asterisms of Mriga, Pushya, and the three and the five asterisms beginning with the Hasta, and the Krittika respectively. New fruits and new rice should be first eaten on days when the moon is either in the asterisms of Ashvini, Revati, Pushya, Hasta, Yasthya, Rohini or Shravana. Medicine should be first used or administered on Mondays or when the moon enters the asterisms of Svati, especially avoiding the three Purvas [Purva Fulguni, Purva Bhādrapada, and the Purvasāda,] Magha, the three asterisms beginning with Śhravana being held auspicious to that end. A man taking the first bath after his convalescence should do the same on Tuesdays, Sundays and Saturdays. On a Tuesday a man should write eight "Hrings" (Mantras) on a Bhurja leaf and the name of the enemy he wishes to subjugate in the middle together with the names of the eight Vasus in the eight angular points thereof and wear the amulet so made around his neck or on his arms or should tie the same in his own cloth, whereby he would attain a perfect mastery over his enemies. The writing described in the preceding line should be done in a composition made of saffron and Gorojana (yellow pigment). Similarly a stone slab on which the mantras "Om Hum Sas with the names of one's enemies appended thereto has been written in a similar composition as above, if buried underneath the soil with its face turned down, is a potent charm in nullifying their hostilities. The above Mantras written in the a composition containing saffron and Gorojana on a piece of Bhurja leaf acts as a safeguard against death (9—20).

Now I shall describe the nine stars which determine the health, wealth, work and different relations in life such as those of a husband, brother, etc., of persons born under their influence and of the different Lagnas such as the Mesha, etc., and which are respectively called the Janma the Sampat, the Vipat Kshema, Pratyari, the Sadhaka, Nidhana (the star of death), the Mitra and the Paramamitra.

The first shaving of a child's hair should be done in the course of the six months beginning with Magha and on Sundays, Mondays, Thursdays, or Fridays. The ceremony of Karnavedha (perforation of the balls of the ears) should be performed on Wednesdays and Thursdays and under the asterisms of Pushya, Shravana or Chitra. The first lesson to a child should be taught in his fifth year after worshipping the god Hari and the goddess of learning except on the day immediately following on a full or a new moon or on the sixth day of the fortnight or on the days of the lunar month which are known as the Rikta, the day of a full or a new moon and Tuesdays being held specially inauspicious to that end. The rite of tying up the girdle (Makhalavandanam) should be performed in the course of six months beginning with Magha. The religious rite attendant upon the first tying up of the tuft of hair on the crown of a child should not be performed on days when the moon enters the asterism of Shravana etc. The rite of investiture of the holy thread if performed at the setting of the Venus or the Jupiter or when the moon is on the wane, brings death or laziness to the person invested with the same. The rite of Samavartana should be performed on auspicious days or on a Ksouraskhya. The Dhanurveda should be first taught on days when the moon enters the asterisms of Ashvini, Magha, Chitra, Svati, Punarvasu, Bharani, Ardra, Magha, Ashlesha Banhi and the Bhaga. A man if he loves life should not put on a new cloth on Thursdays, Fridays and Wednesdays, although this rule does not hold good in marriages. Gems and ornaments

should be first put on days when the moon enters the asterisms of Revati, Ashvini, Dhanista, and the five other asterisms beginning with the Hasta. Any thing purchased on the day of Jaanya, or Dhanista, or on days when the moon enters the asterisms of Purvafalguni, Purnabhadrapad the Purnashada and the Varuna brings profit to the purchaser, while anything sold on those days brings loss. A master or an employer should not be first visited on days when the moon is in the asterisms of Bharani, or in the three above said Purvas, Ardra, Ashlesha, Magha, Anila, and the Yestha or in the Bhishaka. Money should be deposited and articles should be given back or taken on days when the moon enters the two Uttaras and Shravanas, on which the installation ceremony of a sovereign should be performed. A house should be first entered into in months other than those of Chaitra, Yaistha, Bhadra, Ashvin, Pousha, and Magha, the construction whereof should be started on days when the moon passes under the asterisms of Ashvini, Rohini, Mula, the three abovesaid Uttaras, Svati, Hasta or the Anuradha. In excavating a tank or constructing a palace Sundays and Tuesdays should be carefully avoided and also the conjunction of the sun with the Jupiter, and the transit ascension or descension of the Venus, as loss by conflagration, fear, disease, loss of money and oppression by a sovereign are the inevitable consequences of the abovesaid malignant planetary conjunctions (21—40).

Hays should be made and faggots collected on days marked by the five asterisms beginning with the Punarvasu. A new house should be entered under the auspices of the asterisms known as the Dhanista and the Uttara Varuna. A boat should be constructed on the second, third, fifth, seventh or the last day of a fortnight; while a sovereign should be visited under the auspices of the asterisms of Dhanista, Hasta, Poushya and Ashvini. A going out should be fixed for days on which the auspicious asterism

known as the three Purvas, Dhanistha, Ardra, Vanhi, Vishaka, Ashlesha and Ashvini are ascendent, as a journey undertaken under the auspices of the abovesaid asterisms always becomes prosperous (38—43). A man should not go out on pasturing on the fourteenth day of the fortnight or under the malignant influence of the asterisms known as the three Uttaras. Shravana, Hasta, Chitra Anila,^c Uttara Rohini, Mriga, Mula, and the Punarvasu. Agriculture should be commenced under the auspices of the astrisms Punarvasu, Uttara, Bhaga, Mula, and Varuna, which should be done on Thursdays, Fridays, Mondays and Sundays, or when the sun enters the sign of Taurus. Virgo, and Gemini respectively. Seeds should be sown on the second, fifth, seventh, tenth, third or the thirteenth of a fortnight or on days marked by the asterisms of Revati, Rohini, Indra, Agni, Hasta, Maitri, Uttara, Mula, Shravana, and Bhaga. Harvests of rice should be reaped on the appearance of the asterism Mriga, or of those presided over by the Pitris, or under the auspicious influence of Hasta, Chitra, Aditi, Svati, Revati, or the three asterisms beginning with the Shravana, which should be gathered in on Thursdays, Fridays, Wednesdays, or in the Sthira Lagnas under the influence of the asterisms of Magha, Yesta, and the Uttaras (44—51.)

The following Mantras written on a leaf and placed amidst the heap of rice under the influence of asterisms known as the three Purvas, Vishakha, Dhanistha or Varuna gives an increase in the produce of the same. "Om salutation unto thee, Oh thou god of all wealth who grantest opulence to thy votaries. I make obeisance to thee. Dost thou give me wealth. Om obeisance to thee, Oh goddess Ila (Laksmi) under whose fostering care population thrives and who art the desire incarnate, dost thou give me wealth in the course of this new year. Rice should be taken out of a granary on days marked by the six abovesaid asterisms and tanks, gardens and divine images should be consecrated when the

sun is in the sign of cancer. The god Hari should be laid down on the twelfth day of a fortnight when the sun would be in the sign of the Gemini (52—54.)

The god Indra should be considered as got out of his bed, and the god Hari as gradually waking on the twelfth day of the fortnight after the new moon (Darsha) when the sun enters the signs of Simha and Tauli respectively. Similarly the goddess Durga should be invoked on the eighth day of the fortnight when the sun is in the sign of Virgo. The tithi known as the Bhadra occurring on a Tuesday, Sunday or a Saturday marked by the three feet of a constellation, gives rise to the astral combination known as the Tripushkara Yoga. The combination of a purified moon with the purified stars* is the fit occasion for doing all sorts of religious ceremonies (55—57.)

The moon standing in the first or occupying the sixth, seventh, tenth, or the eleventh house from the sign of one's own nativity grants prosperity, while in a light fortnight the second, fifth, or the ninth house of occupation of that luminary brings in good luck. Of the stars respectively known as the Mitra, Atimitra, Sadhaka, Sampat and Kshema, etc., of a man's horoscope, the ascendancy of the one called Mitra brings about his death while the Star known as the Vipat is the precursor of the loss of one's fortune if ascendant. The stars called the Pratyari while ascendant leads a person to the grave, while the Nidhana star of his nativity is an active agent in reducing his essential body which serves as the sheath of a human soul to its original elementary constituents (58—60). The moon is said to be feeble during the fifteen days from the eighth day of the dark fortnight

* The moon is said to be pure when the Zodial sign of the day of celebration of any particular ceremony becomes identical with, or stands, third, sixth, seventh, tenth, or eleventh from the sign of the performer's nativity, the moon being also held as absolutely pure on the second, fifth, and the ninth day a light fortnight.

to the corresponding day of the light one, and is supposed to be full from after the abovesaid period. A full moon occurring on a Thursday, Monday or on a Friday when the sun is in the sign of Taurus, or in that of Gemini, is called the Jestha, while those occurring in the month of Jestha or when the sun is in the Prajapatya are also designated by the same epithet.

The banner in honour of the god Indra and known as the Indradhvaja should be unfurled under the asterisms beginning with Svati in the month of Bhadra, while the same should be wound up and lowered down after a week while the asterism Ashvini enters the sign of Leo (60—64).

During a solar eclipse any gift made should be considered as worth its value in gold, while all Brahmanas should be deemed as pure as the god Brahma himself, all the streams attaining an equal sanctity with the Ganges. The moments when the sun passes off from one Zodial sign to the other (Sankranti) are respectively known as the Dhankhi, Mahodari, Ghora, Manda, Mandakini, Dviya and Rakshashi. A passing off of the sun in a standing posture (Bhava) from one sign to the other during one of the astral combinations (Karanum) known as the Valava, Koulava, Naga, Taitila, fills the world with joy and happiness. Poverty and harassment by a sovereign follows in the wake of the sun entering a new sign of the Zodiac during one of the astral combinations known as the Gara, Vava, Vanik, Visti, Knitughna and the Shakuni, while the transit made in a laid down position (Bhaba) by the latter in one of the Karanas known as the Chatuspada, Visti, and the Vanik portends famine, war between the ruling sovereigns, and quarrel among husbands and wives. The transit of the sun and the moon under the influence of the star of one's nativity augurs disease and difficulty, while that occurring on days marked by the asterisms of Krittika (Pleides) and the Rohini brings misery for nine and three days respectively. A Sankranti

falling on a day marked by the asterisms of Mrigashira, Punarvasu and Pushya ushers in five and seven bad days respectively, the one coming on while the asterism Ardra is in ascendancy, brings deathlike misery. A passing off of the sun into a new Zodial sign is followed by nine bad days, and misery lasting for two, three and five months respectively, when the same comes about on days marked by the asterisms of Ashlesha, Purvafalguni and the Uttaras respectively, while the one occurring on the day marked by the influence of Magha, leads the man born under its influence to the cremation ground (64—72.)

The asterism Chitra, while the sun is in that of Hasta brings misery for a fortnight, while the asterisms known as the Svati and the Vishaka in the latter position bring in evil days for a period of two months and twenty days respectively. Similarly a Sankranti falling on days marked by Maitra, Jestha, or the Purvashada portends danger for ten, twenty and two hundred and forty days respectively, while the one coming about on a day while the asterism Mula is in ascendancy brings in trouble which can never be got rid of. Likewise the sun changing its previous sign and passing off into the next under the influence of the asterisms Uttara, Shravana. Dhanistha and Varuna brings in trouble for twenty, sixty, fifteen, and ten days respectively ; while the one happening on days marked by the asterism Bhadrapada, portends irremediable trouble while those falling on days marked by the asterisms of Uttaras, Revati, and the Ashinis portend evil for fifteen, ten, or a single day, the one taking place under the influence of the asterism Bharini, augurs loss of life to a person whose nativity is controlled by the same.

Oh Brahman, the evils enumerated above should be remedied by performing a Homa ceremony with the Gyatri Mantra, or by making a gift of a cow with the five sorts of

seed garin and clarified butter or a quantity of Sessamum Orientale to a Brahmin.

The period of the influence of the different planets (Dasha) varies as follows :—The period of solar influence is six years, while those of the Moon, Mars, Mercury, Saturn, Jupiter, the Node and the Venus are ten, fifteen, eight, seventeen, ten, nineteen, twelve and twenty one years respectively (65—79.) *

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CHAPTER CXXII.

S AID THE GOD OF FIRE :—Now I shall describe the Svarodaya Chakra by means of which the success or failure of a particular undertaking should be first determined and specially when a sovereign would start on a military expedition against his neighbour. The A. E. U. A and O should be written in the different chambers of the mystic diagram (Svarodaya Chakra) and below them the Tithis such as the Nanda, etc., together with the names of the planets such as the Mars, Sun, Mercury, Jupiter, and the Venus, the Saturn being represented in the righthand side of the diagram as well as the Mars, and the Sun. Then the time between the rising of the sun to its reappearance on the morrow should be multiplied by thirty-nine and then divided by the number twelve, and the quotient in its turn should be again divided by nine and three respectively, the quotient being the time of

* For the English equivalents of the names of the different asterisms see Garuda Puranam pp. 153-55. The discrepancy of the astrological dicta, herein laid down, with those in vogue in Bengal is to be discussed in the Appendix.

predominance of the vowels or the principles they represent from day to day. The Tithi, reckoned as above, and on which the predominance takes place, brings death to the organiser of any expedition started on the same, the vowels being held as juvenile, young and old in their respective third, fifth and the sixth Mansion or Chamber. The above is said to be setting when in its eleventh Chamber (Ansha), which position together with the fifth brings death and reverses of arms in battle (1—7).

Now I shall describe the circle of the Saturn* (Shani Chakra) which consists of the twenty-seven asterisms arranged in the shape of a human figure. One asterism should form the face of the figure, four asterism in due order should be in its right hand, five occupying the region of the heart, five forming its left hand, three forming the head and the two occupying the region of the eyes, while the last two asterisms should be placed on its buttocks. The different asterisms grouped as above signify good or evil to the

* शनिचक्रं नराकारं लिखित्वा सौरिभादितः ।

नाम ऋक्षं भदेद्यत्र तत्र फलं शुभाशुभम् ॥

एकं मुखे दक्षहस्ते चत्वारि षट्पदद्वय ।

हृदिपञ्च करे वामे चत्वारि मस्तके त्रयम् ॥

द्वयं नेत्रे द्वयं गुह्ये द्वयं तत्र न्यसेदुबुधः ।

मुखे हानिर्जयो दक्षे भ्रमः पादे श्रियो हृदि ॥

वामे भीर्मस्तके राज्यं नेत्रे सौख्यमृति गुदे ।

तुल्याष्टद्वादशे ऋक्षे यदा विघ्नकरः शनिः ।

तदा सख्यम् उपस्थन्तु हृच्छीर्षे नेत्रदक्षयो ॥

द्वितीयेकादशे षष्ठे यदा सौख्यकरः शनिः ।

तदा विघ्नः शरीरस्थो गुह्ये वक्त्रेऽङ्घ्रिवामयोः ॥

ज्योतिस्तत्त्वम् ।

persons starting the expedition under their respective influence. Each of the planets continues for half a month in the circle of the Saturn, which should be divided into fifteen parts, the part assigned to the latter being always held as bad and consequently any work undertaken under its malignant influence would end in failure and disaster (8).

Now I shall speak about the Koorma Chakra,* which consists of a diagram resembling a tortoise in shape. The twenty-seven asterisms beginning with the Krittikas should be ranged therein in groups of threes at the centre and the eight directions thereof, from the east by the south-east, and so on. [The different divisions of India and China which should be placed under the respective influence of the abovesaid asterisms have been mentioned in the Jyotistattva.

A journey from a country to one which stands in the relation of Vedha (hostility) to the former is always inauspicious and similarly from a place to the other presided over by the Saturn in the same diagram (*i.e.*, the countries placed under the asterisms beginning with the Magha and ending with the Krittikas (9).

Now I shall describe the Rahu Chakra (the circle of the Nodes) and the astrological calculation to be conducted

* The East is Veda (hostile) to the West.

„ North is „ „ South.

„ North-east is „ „ South-west.

„ South-east is „ „ North-west.

मध्यप्राग्नियाम्यादि कृत्तिकादि त्रयत्रयैः ।

क्रुरवेधयुतैस्तैस्तु पीड्यन्ते तद्विवासिनः ॥

† शलाकासप्तकं चक्रं ईशादौ कृत्तिकादितः ।

साभिजित्वा लिखेस्तत्र चाष्टविंशतितारकाः ॥

यत्र ऋक्षे स्थितो राहुर्वदनं तद्विनिर्द्दिशेत् ।

मुखात् पञ्चदशै ऋक्षे तस्य पुच्छव्यवस्थितम् ॥

by means thereof. The Rahu Chakra consists of a square divided into thirty-six small square Chambers (Saptashalaka). The Rahu travels contrarily like the Knight on a chessboard. On the day of the full moon its travels from the south-east by the north-west to the south-west, occupying the north-west quarter of the sky on the day of a new moon. The asterism occupied by the Rahu on any particular day is called its mouth while the fifteenth asterism from the latter should be deemed as its tail. In a light fortnight the Rahu affects the moon while in the dark one it follows the movements of the Sun. A journey should not be undertaken to the north-west, on the fourteenth day of the fortnight, to the west, and the south on its fourth and the eighth days respectively (10—15).

The fifteen Muhartas, Oh Brahman, are named as Roudra Shveta, Maitra Sarabhata, Savitra, Virochana, Jayadeva, Abhijit, Ravana, Vijaya, Nandi, Varuna, Yama, Soumya, and Bhaba. Violent deeds should be done in the Muharta known as Roudra, while religious and ceremonial ablutions should be performed in the one named as Shveta. Marriages of daughters should be celebrated in the Muharta called Maitra, while all auspicious and blissful ceremonies should be under-

अष्टोत्तरशतं ख्याता जायन्ते यत्र केतवः ।

* * * *

राहुभुक्तानि ऋक्षाणि जीवपक्षे त्रयोदशः ।

त्रयोदशेन भोग्यानि मृतपक्षे प्रकीर्तयेत् ॥

मृतपक्षे मुखं तस्य गुदं जीवाङ्गमध्यगम् ।

एवमङ्गद्वयो राहुर्ज्ञातव्यः स्वरपारगैः ॥

जीवपक्षे क्षपानाथे मृतपक्षे रवौ स्थितौ ।

तस्मिन् काले शुभा यात्रा विपरीतात्वहानिदा ॥

स्वरोदयः ।

taken during the continuance of the one known as Sarabhata. Ceremonies attendant upon a victory in war should be performed under the auspices of the Muharta known as Jayadeva, while a battle should be commenced as soon as the one named Ravana sets in. All acts concerning trade and agriculture should be done under the auspices of the moment known as Vijaya, the one named as Nandi being most propitious for the purpose of pitching a royal camp. The excavation of wells and tanks should be commenced at the happy moment (Muharta) known as Varuna, while acts of destruction should be done at the moment presided over by the god of death and which has got its epithet from the latter deity, while acts of bliss should be done in the moment known as Soumya.

The Yogas or astral conditions which prevail throughout the day exert influences as what their names signify. Those having hostile epithets, exercise malignant influences, while those not banefully denominated cast good luck.

The Rahu (Node) travels from the east to the north-west, and thence to the south. From the south it goes over to the south-east, and from the north-east to the west and thence to the south-east, and which after the expiry of four Ghatikas affect the point of Sankrama. This is what is known as the Rahu Chakra (16—22).

Before setting out on conquest, a prince should wear on his body the following drugs of mysterious potency such as the Chandi, Indrani, Varahi, Mushali, H-ill Karnika, Vala, Ativala, Kshiri, Mallika, Jati, Yuthika, as well as the flowers and leaves of Arka, Shveta-Guduchi, Vaguri, etc., for ensuring the mission of the expedition.

He should tie up the tuft of hair on the crown of his head into a knot by repeating the Mantra which runs as "Om salutation unto the god Bhairava, who wields a sword and a battle-axe in his hands and who wards off all impediments which stand in the way of victory, Om, Hrum, Om, Hrum,

Fut." With the same Mantra, a sovereign bent on conquest should apply collyrium along his eye-lashes and put the Tilak mark on the ridge of his nose and expose his body to the fumes of scented resins (16—25).

Now, O Brahman, hear me describe the different sorts of unguents, oils and powdered drugs known as the Yoga-dhuli which should be used for the attainment of different ends and desires. A Tilak mark, composed of Subhana, Manas-shila, Talam, Shellac and the milk of Taruni and put on the forehead, imparts ascendancy over one's rivals, while the one, composed of Vishnukranta, Sarpaksi, Sahadeva and Rochona, acts as an hypnotic agent in subjugating the minds of all those the wearer comes in contact with. Similarly a Tilak mark, composed of Priyangu, Kustha, Saffron, Mohani, Tagar, and clarified butter pasted in goat's milk, serves the same purpose as the preceding one. A Tilak mark, made of Rochona, red sandalwood, Nisha, Manas-shila, Tala, Priyangu and Mustard seed, has the occult virtue of charming the minds of all who see it impressed on the forehead of any body, while the one composed of Mohini, Harita, Kanta, Sahadavi, and Shikha pasted in lime (Matalanga) juice, acts as a specific in holding even the minds of gods such as Indra, etc., not to speak of poor miserable mortals, in perpetual thralldom. The unguent, having for its ingredients the drugs known as the Manjistha, red sandalwood, Katukanda, Vilasini and Panarnava, is specifically potent in charming the mind of the sun-god, while the composition, consisting of sandalwood, Naga flowers, Manjistha, Tagara, Shellac, Priyangu, Rajani and the essential oil of Mansi, acts as a powerful hypnotising agent in controlling the workings of other people's minds (26—32).

CHAPTER CXXIII.

SAI'D THE GOD OF FIRE:—Now I shall give you a synopsis of the science of Astrology whereby a sovereign would achieve splendid victories in war without the help of any incantation or charmed drugs. I shall narrate it presently and without any reservation whatever as it was disclosed to me by the god himself. "The goddess (Uma) addressed the god Shiva as follows:—"Tell me, O lord, how the gods conquered the infernal demons, discourse on the science known as the Yuddha Jayarnava whereby incidents good or evil may be easily foretold." The god said—"Out of the will-power of the Supreme Being there originated a force whose exponents are the fifteen letters of the alphabet and from whom the universe has subsequently emanated. By worshipping that force, O goddess, I have come to know of all the knowables and I shall presently discuss the congery of Mantras that have arisen out of the five principal ones composed of the abovesaid letters. These Mantras, O goddess, are the life and soul of all other Mantras. They form the back bone as it were, of the Vedas, Rik, Sam, Yajur, and the Atharva. The Mantras known as the Sadyajatas, etc., are but the different combinations of the abovesaid forms revealed in the phonetic energy of the abovesaid five letters (Mantras). Through them the gods such as Brahma, Vishnu, and Rudra, etc., have come into being. They are identical with the gods called Isha, Saptashikha, etc. The vowels A. E. I. O. U are but the five phases of the supreme god head (Brahma)" (1—5).

Oh Brahman, as fire potentially lying in the bosom of firewood remains invisible unless kindled in the proper way, so the divine energy (Shiva-Shakti) lies latent in the body of a man quite in the dark about its

very existence even. Oh thou greatest of the goddesses, divine energy in question first revealed itself in the sound of the Pranava Mantra "Omkar," and then the phonetic symbol of Vindu became associated with the "E'kar" (sic). Then the vowel "U'kar" became patent in the heart of the Supreme Brahma at the time of chaunting the mystic Om. The phonetic symbol of "I'kar," resembling the crescent moon, in shape should be considered as the opener of the way to salvation. Then the vowel sound of "A'kar" was heard as revolving in eddies through the vast waste of multitudinous eddying light of creation as emblematic of the spiritual agency of imparting enjoyment and salvation, whereas the sound of "A'kar" should be known as the highest stage of the attributes of the supreme godhead (6—10).

The energy known as the Ida Shakti should be known as a fixed energy (Sthira Shakti) and is the receptacle of vitality characterised by the proper sensible of smell (Gandha). The phonetic sign of "Ikar," is emblematic of the beatific phase of divinity known as the Pratistha, whereas the occult nerve known as the Pingala is the receptacle of the essence of the Apana wind and is permeated with a sort of dreadful psychic force (Kiura Shakti.) The Vija Mantra sacred to the god Hara is full of the essence of fire. The other occult energies flowing within the spiritual organs of a human being are the Samana, Gandhari and Dahani. The "Omkar" should be deemed as the beatific attribute of the supreme being known the beatitude beyond the state of absolute bliss (Shantyatitakshya) which brings the very touch, as it were, of the water of absolute blies, and which in its turn is the resultant of the effects of the vital wind of Udana (11—13).

The vowels are divided into five classes emblematic of the planets known as the Mars, the Mercury, the Jupiter, the Venus, and the Saturn respectively. These are the seeds, O goddess, of all things subsequently developed, and now I shall

describe the Vidyapitha which is as follows :—The Pranava as told by Shiva, consists of the essence of the gods Brahma, Vishnu and Rudra, and the essential and universal virtues of Svatta, Raja and Tamas.* The regions of bliss such as the Heaven, etc, together with the beatific attributes they stand for are all embodied in the phonetic symbol of the “Omkar” and the divine energies known as the Vama, Yestha, Roudri and that of the God Soma (the emblem of life) are as well located therein. The three occult nerves known as Ratna Nadis† are named as the Sthula (material), the Sukhsma (psychic)

* The three different aspects of the one and the same universal force working in the planes of matter, mind and spirit and known as the forces of adhesion, cohesion, and disintegration, which are converted into hate, antipathy or love in the second and the third plane respectively, according to the laws of the occult conversion of energy.

† The three Ratna Nadis are the occult psychic nerves known as the Ida, Pingala and the Sushumna. The first and the second are respectively situated at the left and the right of the spinal column, while the third enters the brain through the latter. The colours of the first and the second are like those of the moon and the pomegranate flower, while the third is permeated with the essence of all the gods.

तामूमुखा दश प्रोक्ताः ताहुतिसो व्यवस्थिताः ।

प्रधानमेरुदण्डे ऽत्र चन्द्रसूर्याग्निरूपिणी ॥

इडा वामे स्थिता नाडी शुक्ला तु चन्द्ररूपिणी ।

शक्तिरूपा च सा नाडी साक्षादमृतविग्रहा ॥

दक्षिणे पिङ्गलाख्या तु पुंरूपा सूर्यविग्रहा ।

दाडिमौकुसुमप्रख्या विषाख्या मुनिभिः श्रुता ॥

मेरुमध्ये स्थिता या तु सुलादावन्नरन्ध्रगा ।

सर्वतेजोमयी सा तु सुषुम्ना बहुरूपिणी ॥

तस्या मध्ये विचित्रास्या अमृतसावित्री शुभा ।

सर्वदेवमयी सा तु योगिनां हृदयङ्गमा ॥

गौतमीयतन्त्रम् ।

and the Parapara (the supreme essential), and are possessed of a white effulgence, dropping dews of the most blissful nectar (14—17).

Oh Goddess, a man by meditating upon the system of the three abovesaid occult nerves flooding the soul, day and night, with waters of the nectar, enjoy an immunity from all senile decay and imbecility and becomes identical with the Supreme Blissful One (Shiva) (18).

The rite of Anganyasa should be performed at the tips of thumbs, etc as laid down before, and the inner eye should be made to open up so as to witness the workings of that wonderful divine human, the psychic inner being. Subsequent to that the sovereign thus equipped and self-communed and bent on conquest, should worship the God Hari and go out in battle. The situation of the five proper sensibles of Shavda, Sparsha, Rupa, Rasa and Gandha which form the several sheaths of his inner being should be first ascertained and determined. The occult nerve* ganglion (Kanda) is situated about the region of the umbilicus, the proper sensible of smell (Gandha) lying about the centre thereof, while the other proper sensibles lie around its ten petals. The Supreme Being manifest in the shape of the Absolute Blissful One (Para Shiva) rides on its centre, and the god Hari, the sun and the moon are also located therein accompanied by their respective personified energies (Shakti Vyuha). The sky or the space above the occult lotus

तदूर्ध्वं नाभिदेशे तु मणिपुरं महत्प्रभम् ।

मेघाभं विद्युताभञ्च बहुतेजोमयन्ततः ॥

तत्पद्मं मणिवद्भिन्नं मणिपुरं तथोच्यते ।

दशभिश्च दलैर्युतं डादिफान्ताक्षरान्वितम् ।

शिवेनाधिष्ठितं पद्मं विश्वलोकैककारणम् ॥

गौतमीयतन्त्रम्

under discussion, is the abode of the proper sensible of sound. The proper sensible of touch lying around its petals should be touched obliquely and in a slanting manner. The proper sensible of Rupa (light or sight) darts forth upward from underneath the mystic essential water below the abovesaid occult lotus; the proper sensible of smell having had no other location in the system of psychic ganglia than the one now under discussion. The lotus shines effulgent with the transcendent splendour of the fatal fire of universal dissolution, and doubly resplendent with the spiritual essence of the God Shiva. Oh Goddess, the latter should be deemed as the life-principle of all created beings whether animate or [apparently] inanimate as the hills and mountains, etc., and whose absence from the Mantra-pitha means death of this windy animation (19—22).



CHAPTER CXXV.



THE GOD SAID:—The Maha Vidya (Mantra) sacred to the Goddess Karnamothe should be read by a man burning with rage and with red bloodshot eyes, with a view to bring about the death or fall of his enemy or to enthrall his mental capacities or to drive him mad. The Vidya or the Mantra which is sacred to the Goddess Karnamothe, the protectress of all animate beings is as follows:—Om Hrim obeisance to the Goddess Karnamothe who is manifest in various shapes and is possessed of innumerable horrid teeth. Hrim fut to the same Goddess. Om Has. Om devour and devour, cut open and cut open (the bowels of my enemies) and suck and suck their veins dry. Hrim Fut, I make obeisance (1).

Now I shall speak of the various incantations (Vidyas) which should be used in connection with the accomplishment of fell and diabolical purposes. First I shall describe the process of ascertaining the appearance of the five* essential principles (Panchatattvas) of earth, sky, etc., within the body of a votary of any particular deity and the process known as the Svarodaya. A votary of the goddess burning with rage after having finished the necessary Japa and the Homa should perform the rite of Uchchatan before the commencement of the war, while his breath-wind would travel from the umbilicus to the heart. He should let it pass it through his ears and the eyes at the time. A rite, in connection

* The preponderance of the principle of essential earth within the body of the performer of one of the six acts of peace giving, or killing by means of incantations, etc., is characterised by the coming out of the breath-wind through both the nostrils, a predominance of the principle of essential fire or water is characterised by respiration through the upper part of the nostrils, while that of the essential wind or sky is respectively marked by the coming out of the breath-wind through the middle part of the nostril or in an oblique way. An act of fascination or that of stupefying the mental faculties of one's enemies should be done while the principle of earth-matter is preponderant, while those in connection with the Shanti (peace-giving), Pusthi (prosperity), Marana (killing by means of incantations) and nullifying the effects of poison should be made during the preponderance of the principles of essential water, wind and the ether (Akasha) respectively.

दण्डाकारा गतिर्भूमे पुटयोरुभयोरपि ।
 तोयस्य पावकस्योद्ध्वं गतिस्तीर्थ्यक नभस्वतः ॥
 गतिर्थोन्नो भवेन्मध्ये भूतानामुदयः स्मृतः ।
 धरणेरुदये कुर्यात् स्तम्भनं वशमात्मवित् ॥
 शान्तिकं पौष्टिकं कर्मतोयस्य समये वयोः ।
 मारणादीनि मरुतो विक्षेपोच्चाटनादिके ॥
 चेडादिनाशने शस्त्रमुदये च विहायसः ॥

with the act of bringing fever on, or of killing one's enemies, should be performed while the wind blows from the heart to the throat of the votary. Acts, in connection with the rites of conferring peace and prosperity on a person, should be undertaken when the wind blows through the larynx of the votary. The proper sensible of smell (Gandha) should be considered as located between the roots of the eyebrows, and a votary while practising a rite of Stambhanam or of Akarshanam should concentrate his mind at that point. A Stambhanam, practised as above indicated, is sure to produce the desired effect. Likewise the votary should practice an act of Kilakam, as laid down above under the practice of Stambhanam, and the two latter should be practised by propitiating the goddess known as Chandaghanta, Karali, Sumukhi, Durmukhi, Revati, Prathama and Ghora in the circle or the belt of the air (Vayu-Chakra). The Goddesses who preside over the practices of Uchchatanam are situated in the belt of the light, and are called Soumya, Bhisani, Devi, Jaya, while Vijaya, Ajita, Aparajita, Mahakoti, Roudri, Shushkakaya, and Pranhara are the Goddesses who dwell in the proper sensibles of smell, and they are to be propitiated in acts of Stambhanam and Akarshanam as above indicated. The celestial mothers are Virupakshi, Hara, Divya, Sanhari, Jatahari, Danstrala, Shushka, Revati, Pipilika, Pustihari, Mahapustipravardhana, Bhadrakali, Subhadra, Bhadrabhima, Subhadrika, Sthira, Nisthura, Divya, Nishkampa and Gadini. One of them dwells in the sun, one in the moon and one of them presides over each of the sacred pools. It is the one universal life that pervades the hearts of all the created beings enclosing each of the latter in ten rounds. Out of the skull-cup of this universe they drink the supreme water of nectar dropped down by the mystic Vindu and which is enshrouded by the wonderful shroud of the five proper sensibles (1—16).

The five groups of letters (Panchavarga) which while ascendant give victory in battle are (1) A, As, Ka, Cha, Ta,

Ta, Pa, Ya and Sha (2) E, EE, Kha, Ccha, Tha, Tha, Pha, Ra, and Sha. (3) U, W, Ga, Ja, Da, D, Va, and La. (4) A, Aai, Gha, Jha, Dha, Dh, Bha, B and Ha, and (5) O, Ou, An, As, Unga, Enga, and Na; Na, and Ma. During the ascendancy of the principles of which these letters are the symbols in a human being, a child becomes a young man and an old man becomes inert as death. (17—19).

The asterism *Krittika*, as well as the first day of a fortnight, whether light or dark, and the planet Mars are favourably disposed towards making one's profit, while the sixth day of the fortnight and the asterism *Mula* occurring on a Tuesday, and the eleventh day of the fortnight coming on on a Wednesday marked by the asterism *Ardra*, are harbingers of physical pain. A Tuesday (*Gna*) being the second day of the fortnight and marked by the asterism *Magha* should be held as favourable to gain. A Wednesday marked by the asterism *Bharani* brings loss, while the asterism [*Shravana* being the ruling constellation thereof is vitiated by the same defect. The tithi *Tritiya* falling on a Thursday marked by the asterism *Purvafalguni* is auspicious to profitable undertakings. A Thursday marked by the asterisms *Dhanistha* and *Ardra*, and being the eighth day of the fortnight (*Astami* tithi), a *Troyodashi* falling on the same day marked by the asterism *Ashlesha* should be deemed as very inauspicious, while the fourth day of the light fortnight (*Chaturthi*) marked by the asterism *Purvabhadrapada* should be deemed as quite its reverse.

A Friday being the ninth day of the fortnight and marked by the asterism *Purvashada* brings in disease, while the asterisms *Varani*, *Bhutaja* and *Yamadanda* ascendent on the same day should be deemed as forerunners of certain loss. A Saturday being the fifth day of the fortnight and marked by the asterism *Kirttika* is favourable to gain, while the same day should be held as positively inauspicious if marked by the asterism *Ashlesha* and if forming the tenth day of the

fortnight (Dashami tithi). A full moon occurring on a Saturday marked by the asterism Magha, should be held as a fatal day (20—29).

The Tithis known as the Pratipat and the Navami marked by the signs such as the Brahma, etc., bring in success. The four Zodiacal signs of Aries, Aquaries, etc., appearing on a Purna (full Tithi) bring in success, the reverses of arms being the effect of their appearance otherwise. In relation to war or military expeditions in general the sun exerts no influence at all whether good or bad. The influence of the moon is to guard against a regiment from being badly repulsed, and consequently movements of troops should be made on the day presided over by that luminary in order to vouchsafe that end. The Mars brings on division in the camp and internacine dissensions, and a Tuesday is not auspicious for the movement of troops for that reason. The influence of the Mercury is to realise attainment of one's end, that of Jupiter is success, while the Venus and the Saturn give rise to idle speculations and reverses respectively, and accordingly the days respectively named after them would bring on the same fate to any expedition started on them (30).

Now I shall describe the Pingala Chakra, which is as follows. The asterism in which the sun exists for the time being should be arranged in the shape of a human figure. The three asterisms at the face, eyes, forehead, hands, thighs, and the feet, if identical with the natal star of the organiser of the expedition would signify failure, or the loss of fortune. The asterisms grouped around the face of the figure would signify disease, while those forming its hand would portend the failure of the undertaking, the asterisms occupying the sides of the diagram would predict success. (31—32).

Again I shall have to speak about the Rahu Chakra, described above after the one designated as the Kurma. The Rahu travels from the east to the south-west. From the

south-west it goes over to the north., and thence to the south-east. From the latter quarter it travels over to the west and thence to the north-east. From the north-east it again goes over to the south and thence to the north-west and thence finally to the quarter presided over by the moon god, during the period of four ghatikas every day. (33—34).

Now I shall speak of the Tithis (lunar phases) which act as the above said Rahu and of the different directions to which a journey should be held inauspicious during their respective continuance. An expedition started on the day marked by what is technically known as the back of the Rahu, brings on success, while the one undertaken at what is known as its mouth (see above) is doomed to end in a series of carastrophies. (35—36).

Oh darling, the different quarters of the sky beginning with the south-east and ending with the one whose presiding deity is God Shiva (North-east) should be held inauspicious as the Rahu itself on the day of the fool moon, and accordingly any journey undertaken to those quarters on that day would prove disastrous. On the eighth day of the fortnight, the east should be considered as affected by the Rahu. The Katu acts like the Rahu in the north-east, south-east, North-west, and the south-west on the same day. Similarly a journey to the east should be held as very inauspicious, when the sun is in the sign of the Aries. The third (Tritiya), seventh (Saptami), and the tenth days (Dashami) of the dark fortnight should likewise be held as a very ominous Tithi like the fourteenth, the fourth, and the seventh day of the light one, the latter together with the day of the full moon should be considered as Vistis affecting the Agni (south-east) and the Vayu (north-west) quarters in the days enumerated above. (37—38).

The Chakra or the diagram known as the A, K, Cha, Tha, Ta, Pa, Ya, and Sha, consists of the five groups of

letters headed by the preceding ones and which stand for the planets such as the sun, etc. The Vulture, Hawk, Pingal, Koushika, Crane, Peacock, Garubu are the birds whose names occur in the diagram and which serve as so many heads of reckoning (39—40).

The Sadhya Mantra used after the performance of a Homa ceremony proves successful in acts in connection with hypnotism or mental subjugation, attracting the minds of others towards oneself, and such like acts, while the Pallava Mantra should be used in an act of Ucchtatanum (act of making another person restless or ill at ease by means of incantations). In acts of bliss or peace-making the Mantra "Namaskara" (obeisance) should be made use of, the Mantra Vusat in a Pusti-karma, Hrim in acts of killing or of breaking amity between two persons, while Fut should be used in the attempt at driving one's enemies mad or such purposes. The Mantra Vasat should be used in acts connected with Shanti and Dipti. The Mantras are thus divided into six classes according to the nature of the work (Satkarma) in which they are to be employed (41—42).

Now I shall enumerate the name of the charmed drugs and vegetables which act as a shield in defending the body of person wearing them on his body.

They are as follows :—Manakali, Chandi, Varahi, Ishvari, Sudarshana, Indrani, Vala, Ativala, Viru, Mushali, Sahadevi, Jati, Mallika, Yuthi, Garudi, Bhringaraja Chandrarupa, which gathered and collected during an eclipse and put on the body give victories in war (43—45).

Oh thou greatest of the goddesses. An elephant should be constructed of earth, and the rite of benumbing the faculties of one's enemies should be performed under the left leg of the constructed animal. The earth should be dug out of an ant-hill, and the mysterious rite should be practised either on the desolate summit of a mountain or in a field possessing a single tree, or at a place blighted by

lightning, the two Matrikas having been previously invoked over the earth above described.

"Om obeisance to the great Bhairava (Maha Bhairava)—the fierce-jawed, yellow-eyed, diabolical-looking one who wields a sword and a trident in his hands, Vousat." The earth should be made permeated with the above Mantra, which would hold in abeyance the arms of the enemy's forces. Now I shall speak about the fire rite (Agnikaryya) which should be performed at the commencement of a battle for ensuring victory. In the night the votary should resort to a cremation ground, and light up a fire with the logs of wood found therein unto which he should perform hundred and eight times the Homa ceremony with poison and human flesh and blood, and broken bones of dead bodies by uttering the name of his enemy (46—50).

"Om obeisance to the goddess Koumari, Oh thou; Ghanta Devi, kill and kill all on a sudden such and such a person, I make obeisance to thee. Oh Goddess. I make obeisance to thee, Oh thou infinite eternal knowledge." A Homa ceremony performed with the preceding Mantra brings about the blindness of the enemy of the votary.

Om obeisance to thee, Oh thou fierce-mouthed one, possessed of a tawny brown complexion, who art made of the essence of thunder and whose jaws are as hard as the bolt of lightning. I make obeisance to thee, Oh God, thou red-faced one and who art possessed of supernatural strength and whose hairs perpetually stand on their roots. The serpent tongues of lightning flicker forth from thy mouth. Thy fierce jaws are furnished with rows of horrid teeth, Oh thou, the fierce one. Come, Oh thou diabolical one, who dealest the hardest blows in battle and who hast bridged the ocean of Ravana and carried the mountain Gandhamadana on thy head. Come, Come, O Bhairava, Oh thou wanderer of the skies, manifest thy inconceivable prowess. Come, Come, Oh thou Great Roudra, enfold

within thy endless tail such and such a person. Pierce and pierce and trample and trample, O thou great Hanumana." A Homa ceremony should be performed thirty-eight times with the abovesaid Mantra. The great Haruman, delineated on a picture, put one's enemies to rout and confusion (51).

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CHAPTER CXXV.

THE GOD said :—Now I shall discuss the combinations of good and evil asterisms (Nakshatra Pinda) whereby the success or failure of any particular undertaking should be determined and which consists of the continuance of the sun in any particular constellation (1). The three stars out of the number constituting that particular constellation should be grouped around the head of the human shaped diagram to be made use of in reckoning on the same, one star should be placed on its face, and two should be placed where its eyes would be. Four stars should be placed on its arms and feet, five over the region of its heart, arms and the thighs, and subsequently the success and continuance of a person or undertaking should be determined (2). The natal star of an organiser of an expedition occurring on the head or at the face of the diagram predicts success, while good luck and acquisition of things should be deemed as the result of his natal star falling either on the region of its eyes or the heart. Similarly one's natal star falling on the arms of the figure compels him to commit theft while its situation at one of its feet makes the natal being a homeless wanderer or leads him to the grave (3—4).

The asterisms should be similarly placed in the diagram known as the Kumbhastaka. The Kumbha assigned to the

sun is the Rickta and as such exerts a malignant influence, the contrary being the case, when it is situated in the East (5).

Now I shall describe the baneful combination known as Fani Rahu. A diagram consisting of twenty-eight circles should be drawn, intersected by four lines and the asterisms should be arranged therein in rows of three. The asterisms occupied by the Rahu (ascending Node) should be deemed as the head of the serpent (Fani Rahu) after which the twenty-seven asterisms should be arranged in due succession. The influence of the seven asterisms forming the head of the serpent is to bring about a total annihilation of the royal forces in war, while those situated at its shoulders together with those forming the middle part of its body portend the utter rout, and confusion among the ranks of the royal forces. The asterisms forming the belly of the serpent (Fani Rahu) foretells success and glory to the marching hosts, while the asterisms lying about the waist of the diagramed serpent predicts the ascendancy of the besieging sovereign over his adversary. The asterisms situated at the tail-end of the serpent would ensure glory to the besiegers, while the asterisms looked at by the Rahu, portends death or death like humiliation (6—10).

Now I shall narrate to you the influence of another sort of planetary condition known as the Ravi Rahu Vala. The planets known as the Sun, Venus, Mercury, Moon, Saturn, Jupiter, the Lohita (the Mars) respectively preside over the one-sixteenth part of the day in the order of enumeration. A person setting out on a journey or war or going out to join a gambling duel after the expiry of the periods of dominance of the planets Saturn Sun, and the Rahu, is sure to return home crowned with success. The asterisms named as the Revati, the three Uttaras, the Mriga are called the fixed asterisms, while the asterisms called the Ashvini, Revati, Svati and the Dhanista are

known as the hundred stars (the twenty-fourth lunar mansion.) A journey should be undertaken on days marked by the five moving asterisms or on those controlled by the asterisms named the Anuradha, the Hasta, the Mula, the Mriga, the Pushya and the Punurvasus. The asterisms enumerated above together with the Jestha, Chitra, and the Vishakha should be deemed as propitious for all peaceful undertakings, while the asterisms designated as the three Purvas, the Agni, and the Bharani should be held as the stars for practising all diabolical incantations. All works not requiring any change of place should be done under the auspices of the fixed asterisms, while the fleet or the moving asterisms should be held auspicious for undertaking a journey. All the rites or practices in connection with conferring prosperity on an individual should be performed under the auspices of the mild (Mridu) asterisms, while violent deeds should be done under the influence of the malignant ones. A horrible rite should be practised at a time controlled by the hostile constellations (11---17).

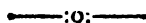
Now I shall enumerate the works which should be done by a person with his face bent down and the names of the asterisms under whose influence they should be respectively done. The excavations of tanks wells, and ditches, etc., as well as those in connection with the preparation and administration of medicine and works of teaching generally should be commenced under the auspices of the asterisms known as the three Purvas, which are also auspicious for the first construction or launching of a boat. The nine asterisms which look laterally are the Revati, Ashvini, the Chitra, the Hasta the Svati, the Punarvasu, the Anuradha, the Mrigies and the Jestha. The installation ceremony of a prince, the pitching of a royal camp, the erection of sheds for horses and elephants or the construction of a garden house, palace, building, walls, and gates to a field should be performed and commenced under the auspicious influence of the nine

preceding asterisms, which are similarly friendly for the purpose of erecting a flag-post or of unfurling a banner (18-21). A Dvadashi (day on which the Moon is in her twelfth phase) falling on a Sunday, an Ekadashi (a day of the eleventh lunar phase) coming on a Monday, a Dashami (a day of the tenth lunar phase) occurring on a Tuesday, as well as a Tritia (a day of the third lunar phase) happening on a Wednesday and a Sasthi (a day of the sixth lunar phase) falling on a Thursday and a Dvitiya (the day when the moon is in her second phase, whether increasing or waning) occurring on a Friday and a Saptami coming about on a Saturday are known as the Dagdha (lit. burnt-days (22—23)).

Now I shall deal with the astral combination known as the Tripuskara. The six asterisms known as the Vishakha, Krittika, the two Uttaras, the twin Punarvasus, and the Purva-Bhadrapada pass under the names of the Tripuskara. Any profit made, any gain derived, any success achieved, any son born, any thing lost, any thing fallen from its place, or any thing destroyed during the continuance of a Tripuskara brings in a repetition of thrice such gain, profit, birth, loss etc. The seven asterisms known as the Ashvini, Bharani, Asshlesha, Pushya, Svata, Vishakha and the Shravana, look with a firm gaze towards the ten quarters of the globe. A journey to a distant country undertaken at an auspicious moment is sure to be followed by a safe and pleasant return journey home. A journey started under the auspices of the five asterisms such as the Revati, Chitra, the Kakeras and the Punarvasu in the month of Ashada is sure to compel the traveller to turn back, similarly the asterism known as the hundred stars as well as the asterism Krittika, Rohini, Falguni, Magha, Mula, Jetha, Anuradha and the Dhanista would make a sojourner fall back, if quitting home under their respective influence. Likewise a journey started under the malignant influence of the Purva Bhadrapada and the Chipitas is sure to end in the abovesaid way. Any thing lost

on days marked by the asterisms Hasta, Uttar Bhadrapada, Ardra, and the Ashada can never be recovered, nor a battle started under their influence be maintained (24—32).

Now I shall speak about the Ganda Lagnas (inauspicious moments) which appear between the periods of ascendancy of the different asterisms. The last four Nadis (a Nadi = 24 minutes) of the Revati and the four corresponding ones of the Ashvini are Gandas, and accordingly a man should studiously avoid those three hours respectively in undertaking a journey or any other auspicious rites, as also the two Ghatikās out of the first four and the last four of the asterisms Magha and Ashlesha. Hear me, Oh Bhairavi, speak about the third Ganda Lagna, which is the most malignant of its class and which lies intervening between the ascendancy of the asterisms known as the Jestha and the Mula. A man loving life should not undertake any work under its baneful influence and any child whose nativity is controlled by this most malignant of the Gandas is sure to lose its parents (33—36).



CHAPTER CXXVI.

THE GOD said:—The three Ghatikas reckoned from the setting in of the Viskumbha Yoga should be carefully avoided as well as the five Ghatikas from the beginning of the Shula. The first six Ghatikas of the Gandas and the Atiganda Yogas are very inauspicious which like the nine Ghatikas in those named as Vyaghata and Vaidhriti should be studiously shunned. The whole day in which the combinations known as Parigha and Vyatipata take place, should be held unfit

for all sorts of undertaking while on the one marked by the Vaidhriti yoga all goings out or all things concerning a war should be postponed or abandoned (1—2).

Oh Goddess, I shall speak about the good or evil resulting from the continuance of planets in the different signs of the Zodiac. The sun or the moon occupying the sign of one's nativity casts a prosperous influence at the time of quitting it.

The Mars, the Sun, the Saturn, and the Rahu (the ascending Node) respectively occupying the second sign of the Zodiac from that of one's nativity engender loss of things, or absence of gain and reverses of arms in battle, while in the same position the Moon, the Mercury, the Jupiter and the Venus exert good influences, like the Sun, the Saturn, the Mars and the Venus in the third sign from the same. The Mercury, the Moon, the Rahu, the Saturn and the Mars exercise blissful influence when occupying the third Zodiacal sign from that of one's nativity, like the planets Mercury and the Venus in the fourth sign from the same, all other planets in the same position being held as specially ominous. The Jupiter, the Venus, the Mercury, and the Moon grant the fulfilment of heartfelt desires while in the fifth sign from that of one's nativity, and likewise the sun occupying the sixth sign from the same, should be held as the harbinger of good days. O goddess, the planets known as the Moon the Saturn, the Mars, the Mercury occupying the same position with the Sun in the preceding line exercise similar influence, the Jupiter staying thereat being held as specially inauspicious. The Sun, the Saturn, the Mars, the Rahu, staying at the seventh sign from that of one's nativity bring in misery and evil days, while the Jupiter, Venus, and the Mercury in the latter position exercise a contrary influence. The Mars, (Jna) and the Venus in the eighth sign from that of one's nativity exercise blissful influence, while all planets other than the Mars (Jna) and the Jupiter occupy

ing the ninth sign of the Zodiac from that of one's nativity are harmful, and likewise the planets other than the Sun and the Venus staying at the tenth sign from the above should be deemed as the precursor of loss, the two latter being followed by a run of good days and gain. The Saturn the Rahu, the Moon, the Mercury and the remaining planets except the Jupiter are specially lucky when in the eleventh sign, and all planets other than the Mercury and the Venus are inauspicious while staying at the twelfth sign from that of one's nativity (3—11).

The sun passes under the twelve signs in the course of one full day (twenty-four hours). It takes the god of day four Nadikas to traverse the space occupied by the Zodiacal signs of the Meena (Pisces), Mesha (Aries) Mithuna (Gemini) and the Vrisa (Taurus), six Nadikas to travel under the signs of Karkata, Sinha (Leo), Kanya (Virgo) and the Tula (Libra). The space occupied by the signs of Vrischika (Scorpio) Dhanu (Sagittarius) Ghata (Aquaries) being done by the former luminary within five Nadikas (12—13).

The Zodiacal signs of Aries, etc., respectively characterised by the traits of Sthira (steadiness), Chara (subtleness) and by features partaking of the nature of the both. The Karkata, the Makara, the Libra, and the Aries are all subtle-natured signs and all acts of victory or profit should be done under the auspices of the same. The Taurus, the Leo, the Aquaries, the Vrischika, are the signs of steadiness and all acts requiring the latter virtue and of permanent good should be undertaken under their influence. A person going out abroad under their influence is long detained in a foreign clime, whereas any one falling sick under their malignant effect is sure to succumb to the disease. The Gemini, the Virgo, the Pisces, and the Sagittarius partake of the features of both the steady and the subtle-natured ones, and any of them should be deemed as always auspicious for the purposes of a sojourn, trade, war, marriage and the interview with a

sovereign, as they grant prosperity, acquisition, profit, and victories in war. The asterism Ashvini, which consists of a cluster of three small stars is shaped like the hoof of a horse. The foul weather lasts for a day only if it rains on a day marked by the latter asterism, while the one commencing from a day marked by the asterism presided over by the god of death usually lasts for a fortnight (14—19).

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CHAPTER CXXVII

THE GOD said:—Now I shall describe the contrivance of astrological counting known as the Kotha Chakra, and which consists of two rectangular quadrilaterals described around a smaller one on which the different asterisms and signs of the Zodiac should be represented as follows. The signs such as the Aries, etc., should be placed in due succession at the cardinal and the angular points of the outer most square such as the east, etc. The asterism known as the Kritika should also be represented on its eastern side, the asterism Ashlesha would occupy its south-eastern angle, the asterism of Bharani should be placed on its southern-side, the asterism Vishakha, should be represented at its south-western corner, the Anuradha at the west, the Shrivana at the north-west, the Dhanistha at the north, and the Revati at the north-east. These eight asterisms should be represented in the butermost square of the diagram (1—4). Similarly the eight asterisms called the Rohini Pushya, Falguni, Svati, Jetha, Abhijit, and the hundred stars (the twenty fourth lunar mansion) and the Ashvini should be delineated in the middle square respectively

occupying the different sides and angular points thereof in the order as above enumerated. The groups of asterisms which should be arranged in the innermost square of the diagram are as follows, and they should be placed in a way so that the asterism known as the Mriga might be on its east side, the asterism Punarvasu at the south-east, the asterisms Uttar Falguni at the south, the Chitra at the south-west, the Uttarashada at the north-west, the Purva Bhadrapada at the north, and the Revati at the the north east. The sides of the two inscribed squares should be produced both ways so as to form four lines intersecting one another in the plane of the diagram, and the asterisms known as the Ardra, Hasta, Ashada and the three Uttaras should be represented in the chambers of the diagram made by the abovesaid intersecting lines (5—9). Fortifications should be built on the line indicated above, and around the chambers of the two outer squares of the diagram. A belligerent coming from the outside on a day named after the presiding planet of the quarter* he comes from, and marked by, the asterisms representening that quarter of the diagram along which the fortifications have been built, and assailing the same is sure to return victorious. The besieged on their turn would repulse the attack and win

* The presiding planet of the East is the Sun.

“	“	S. East	“	Venus.
“	“	South	“	Mars.
“	“	S. West	“	Rahu.
“	“	West	“	Saturn.
“	“	N. West	“	Moon.
“	“	North	“	Mercury.
“	“	N. East	“	Jupiter

सूर्यः शुक्रः चमापुत्रः सैन्धिकेयः शनिः शशी ।

सौम्यस्त्रिदशमन्धौ च प्राच्यादि दिग्धीश्वराः ।

दिनीशाहे शुभा यात्रा पृष्ठाहे मरणं ध्रुवम् ।

the day when the position of the enemies as well as the direction they came from, bring about a happy union of the auspicious planets and the happy asterisms represented on the innermost square of the diagram and accordingly of the inner line of defence of the camp or the castle. A castle or a fort is to be resorted to when a planet of good omen enters an asterism held auspicious for that end and sallies to be made or the troops garrisoning the same should be withdrawn under the happy influence of the asterisms which are held most suited to that end. An assault or battle commenced when the planets Venus, the Mercury, and the Mars quit their respective asterisms of occupation is sure to end in a surrender of the castle, or in a victory for the assailing party, while a charge made under the influence of the four asterisms held auspicious for entering a castle would put a new crown of glory on the head of the besieged commander (10—13).



CHAPTER CXXVIII.



THE GOD said:—Now I shall describe the quantity of food grains and articles which are to be collected when such natural phenomena such as the showers of meteors, [earthquakes, falls of thunderbolts, hurricanes, eclipses, and the appearance of the meteoric light take place in the different months of the year. The phenomena occurring in the month of Chaitra [should give rise to an energetic collection of ornaments and articles of decoration which would bring in four times their value in the course of six months, whereas all sorts of articles stocked in the month of Vaisha-

kha under the mysterious influence of the abovesaid phenomena would repay sixfold in the course of eight months, like the food stuff such as the rice, wheat and barley stocked in the month of Jaistha under conditions enumerated above. Oil, clarified butter held in stock in the month of Shravana, as well as rice, and the wearing apparels purchased in the month of Ashvin, and rice bought and stocked in the month of Karttika would sell at an advantage in the month of Magha. Saffron and perfumes should be purchased at the usually slack market in the month of Pousha. While a good business may be done in rice bought in the dull season of Magha as also the perfumed essences purchased in the month of Fulguna will sell at advantage (1—5).

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CHAPTER CXXIX.

THE GOD said:—Oh thou good natured goddess. I shall describe the four Mandals (classes of physical phenomena) taking place under the influence of the different asterisms (1). The asterisms known as the Krittika, Magha, Pushya, Purva Falguni, Vishaka Bharani and the Purva Bhadrapada belong to the belt of fire, and storms, halos round the sun and the moon, earthquakes, fall of thunderbolts, eclipses, appearances of nebular spots in the heaven or in the discs of the sun and the moon, or that of red meteoric light in the horizon, showers of blood, passing of heat waves, showers of meteoric stone and such like phenomena, respectively blowing, appearing or taking place under the influence or during the predominance of the aforesaid asterisms are sure to be followed by an epidemic of ocular and gastric diseases.

The fire will rage violently on the earth. The milch cows will yield a lesser quantity of milk and the flowers and fruits of trees will deteriorate in size and number. The food grains will stand perched in the fields and the rainfall of the year will be abnormally below the average. The four castes of people will be harrassed and die of hunger, the countries of the Saindhavas, Jamunas, Gurjars, Bhojas, Balhika (modern Balkh), Jalandhara, and Kashmere which form the seven divisions of India known as the Uttarapatha (the northern division) being the only territories affected thereby (1—7).

The asterisms called the Hasta, Chitra, Magha, Svati, Mriga, Punarvasu Uttarafalguni, and the Ashvini jointly form what is known as the (Vayu Mandala—regions where the wind is the dominant element) and any phenomena occurring under the influence of one of them should be ascribed to a disturbance in the air. Such unusual incidents and appearances are sure to be followed on the earth by a perceptible fall of moral virtues among men, and lamentations and cries of despair will rise up from the houses of human creatures made purblind by their afflictions and inequities; the countries affected thereby being the territories of Dahala, Kamrupa, Kalinga, Koshal, Ayodhya, Avanti, Kaukhana and Andhraka (8—10).

Oh darling, the asterisms known as the Asshlesha, Mula, Purvasada, Revati, Bradhrapada and the Uttaras form the region where water reigns supreme among the constituent elements (Varuna Mandala), and any unusual physical phenomena, taking place under their respective influence, should be deemed as owing to a disturbance of equilibrium in the distribution of the latter. Such an occurrence is usually succeeded by a series of happy and prosperous results on earth. The cows begin to yield greater quantity of milk. The trees put forth vigorous flowers and bear abundant fruits. The earth is mantled in a golden cloth of ripe and yellow corn. Rice sells at a nominal price and

the whole nature becomes jubilant with one universal song of gladness and animation, the only discordant element wherein will be the clang of arms of the contending monarchs (11—14)

The asterisms which form the Mahendra Mandala are the Jetha, Rohini, Anuradha, Dhanistha, Uttarasada, and the Abhijit, and any disturbance taking place under their respective influence should be ascribed to a disturbance in the ether which envelopes this terrestrial globe (Mahendram Utpatam). Such phenomena, Oh goddess, pleasantly affect the conditions of life on the globe.

Population thrives and people live in health and ease. The monarchs enter into compacts of peace with one another, and plenty reigns supreme over the face of the earth. (15—16).

The eclipse of the sun or of the moon, Oh thou good tempered goddess, admits of a two-fold division according to the direction from which the shadow is cast over the discs of those luminaries, *i.e.*, eclipse by the head or the tail of the Rahu. The former sort of eclipse takes place when the sun and the moon are in the same sign of the Zodiac, the latter happening in the case of (a Jamitra) the sun occupying the seventh Zodiacal sign from that in which the moon exists for the time being. An eclipse of the moon takes place when the moon stays at the fifteenth asterism from the one, occupied by the sun (17).

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CHAPTER CXXX.

THE GOD said:—Now I shall deal with the Astrological (calculation) wheel by which victories or reverses of arms in war can be foretold. The wheel or the diagram consists

of a wheel or circle whereon the vowels should be written all round, together with the twelve Tithis known as the Pritipat, Purnima (the day of the full moon), Trayodashi, Chaturdashi, Ashtami, Saptami, and the twelve Tithis between the days of Pratipat and the Trayodashi. The victory or reverses of arms in war can be foretold by means of one's touching this Chaitra Chakra according as his name consists of an odd or even numbers of vowels, or of a name pronounced at the time of reckoning before the commencement of a battle. The person whose name begins with a long sound, the same being divided into Matras, is sure to return victorious, while a warrior whose name begins with a short sound is sure to suffer a reverse. A name consisting of all long sounds should be deemed as the first, the one beginning with a long sound as the second, while the one with a long sound in the middle as the third or the last in point of good luck. A name which begins and ends with vowel sounds is sure to win the day in the event of their being long ones, the contrary being the case when a name begins and ends with a short vowel (1—7).

Now I shall describe the human shaped calculation diagram known as the Nara Chakra. A human figure should be first drawn and the asterism should be arranged around its different parts in due succession. The first three asterisms should be arranged around the head of the figure, one at its face, two at the region of the eyes, four at the arms, two at the ears, five at the heart, and six at the feet. And the Sphutas of the asterisms should be calculated and inserted in the diagram so as to cover the eyes, head, right ear, right hand, the feet, the neck, the left hand, the arms, and the legs of the human figure delineated thereon. The Ghata, (the fatality) should be deemed as existing at the asterism occupied by the Sun, the Saturn, the Mars, or the Rahu, (ascending Node) for the time being (8—12).

Now I shall describe the Jaya Chakra or the Diagram for

foretelling the success of any particular undertaking. Thirteen lines should be drawn on a plane surface and six more should be drawn obliquely as to intersect them (13). Then twelve straight lines should be drawn, six on the right and six on the left and the asterisms together with the letters from A to Ha should be placed therein. The sixteen or the seventeen Tithis should also be represented in the chambers and the letters Aa, Ka, Ta, Pa., etc., should be written below them. The remaining letters should be then arranged in due order, and the number of letters which a name would consist of, should then be divided by eight (14—15). The quotient if identical with the number represented by a crow (fourteen) would signify the diagram to be a strong one, while the same being equal to the numbers represented by an ass, bull, elephant, lion, khoru, and Dhumra respectively would signify greater success, each succeeding one being more auspicious than the one immediately preceding it (19—20).

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CHAPTER CXXXI.

THE GOD said :—Now I shall describe the Astrological diagram which enables a person to foretell the nature and amount of services he would get from his different relations and the terms he would live in, with his parents, brothers, wife or husband (Sheva Chakram). Six straight lines should be perpendicularly drawn intersected by eight oblique lines thus giving rise to thirty-five interlinear chambers. The five vowels together with the letters known as the Sparsha Varna of the Sanskrit alphabet (consonant letters from Ka to Ha) excepting the three Heenangas should be written in

each of the chambers arranged in groups of Siddha, Sadhhyā, Susiddha, Ari and Mrityu. Names which begin with letters falling under the last two categories should be deemed as hostilely disposed towards each other, and accordingly all connections between the possessors of those two names should be carefully avoided. The Sattvas which properly belong to the name of a person should be deemed as specially auspicious, while those standing second or third therefrom should be deemed as the supporter or the harbinger of good luck. The fourth Sattva augurs loss of fortune, the fifth in its turn usually ushers in the death of the named, while the chambers occupied by the friendly, favourable or servile letters should be deemed as predicting the acquisition of wealth (1—7).

The letters respectively occupying the chambers of Siddha, Saddhya, Susiddha, Ari and the Mrityu letters would predict success or failure according to their etymological acceptance. The vowels A. E. U. A. and O. should be deemed included in the term Akarantas whenever occurring in the text in connection with matters hereunder dealt with. Now I shall narrate the different species of beings which the different groups (Vargas) of letters stand for (8—9). The letters known as the Akarvargas are emblematic of the celestial beings, while those belonging to the group of five letters beginning with the first consonant letter of the Sanskrit-alphabet (Kāvarga) are presided over by the demons (Daityas). The five letters beginning with "Chā" are under the influence of the Nagas, while the five letters beginning with Ta should be held as acknowledging the Gandharvas as their titular gods. The Rīshis have under their special protection the letters beginning with Ta (Ta Varga) while the five letters forming the group known as the Pavarga fall within the domain of the suzerainty of the monsters (Rakshasas). The Pishachas preside over the five letters beginning with Ya (Yavarga), while the

letters beginning with "Sha" fall within the influence of the human beings. The Demons are more powerful than the gods, and the Nagas are stronger than the Daityas. The Gandharvas are more potent than the Nagas. The Rishis exert stronger influence than the Gandharvas. The Rakshasas are more forcible than the Rishis. The Pishachas are more powerful than the Rakshasas, while men in the present diagram are supposed to exercise a stronger occult influence than the latter. Similarly one under the influence of a stronger species should avoid connection with a person owing the sovereignty of the weaker (10—13).

Now I shall describe the Tara Chakra which should be calculated upon after having reckoned the Sphuta of both, the star and the first letter of the name of a person. The nine stars which should be ascertained from the natal star of a person are the Janma, the Sampat, the Vipat, the Kshema, the Pratyari, the Dhanada, the Nidhana, the Mitra and the Paramitra. The star known as the Janma Tara of a person should be held inauspicious as far as all his works and undertakings are concerned. The star known as the Sampatra Tara exerts an influence quite contrary to that of the former, while the star known as the Vipat makes all his attempts futile. The star known as the Kshema, should be held as favourable to all sorts of undertakings, while the Pratyari should be looked upon as the harbinger of a pecuniary loss. The effect of the star Dhanada is to install a man on the throne of his country, the Nidhana makes all attempt futile, the Mitra Tara binds men in ties of indissoluble friendship, while the Paramitra star should be held as particularly auspicious (14—18).

Oh darling, the number of matras which are the numerical equivalents of the vowels composing the names of two persons to be any way related or connected, should be counted and added together, and the totals to be divided by the number twenty. The quotients thus obtained should be made use

of in calculating the debt and credit (Ribi, Dhani) among the two names under calculation, the former consisting in the lesser number of matras, and the latter of the greater (19—20).

Fast friendship and a very strong attachment will grow between persons, one of whose names stand in the relation of credit (Dhani) to that of the other, while indifference or apathy attends upon a combination where the name of one of the parties bear a contrary relation to that of his mate or associate. This is what is known as the Seva Chakra or the wheel of services which the parties to a compact would derive from each other (21—22).

A strong attachment grows between persons respectively born under the signs of Aries and the Gemini, while those born under the latter sign and that of the Leo are bound together in a bond of perpetual amity which even the rude hands of death cannot sever. Similarly persons having the Libra and the Leo as their natal signs become fondly enamoured of each other like two persons born under the influence of the signs of Sagitarius and the Aquaries respectively (23).

A man should not accept the service of a person to whose natal sign, the sign of his nativity, stands in the relation of friendship. The following signs should be deemed as friendly towards each other. The Pisces is friendly to Taurus. The Taurus is friendly to Karkata. The Karkata is friendly to Aquaries. The Virgo is friendly to the Vrischika. The Makara is friendly to the Kanya, while the Pisces and the Makara are friendly towards each other while respectively occupying the third and the eleventh (sign). Great friendship (Mahamaitri) should be deemed as existing between the signs of Libra and the Aries, while the Taurus and the Vrischika are hostile towards each other. The Gemini and the Sagitarius are friendly towards each other

like the Karkata and the Makara, the Mriga and the Kumbhuka, while the Virgo and the Pisces are quite friendly towards each other (24—25).

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CHAPTER CXXXII.

THE GOD said:—Now I shall describe the differentiating traits in the character of an infant according to the planets presiding over the field of his nativity (Kshetrapati) would vary. An infant born under the influence of the mansion of the sun, grows into a man of middle stature, neither thin nor fat, with a reddish-yellow complexion, and reddish eyes. He is sure to be possessed of valour and many other virtues and the different parts of his body would be symmetrically developed. A man born in the mansion of the moon, would be of a mild disposition, possessed of a body neither too strong nor feeble and his life would be an unbroken series of success or good fortune. A man born in the mansion of the Mars would be of a sanguine temperament and extremely covetous, while an infant born in the mansion of the Mercury would be intelligent and fortunate, and command the respect of the world. A child whose nativity is controlled by the mansion of the Jupiter would be a man of extremely irascible nature, not to speak of his success in life which is the inevitable effect of such a planetary condition, while an infant whose nativity is marked by the mansion of Venus would be developed into a successful man of the world, addicted to enjoyment and pleasures of life, and at the same time capable of making large sacrifices for others. A child born in the mansion of the Saturn would

be lucky, fortunate, and sensitive as to the conduct of others and is sure to be respected by his compeers. A child born under an auspicious or peaceful Lagna would have a temperament marked by the same qualities, while the one born under the influence of a hostile Lagna would be contrarily disposed (2—5).

O Gouri, I shall now describe the effect of the continuance of the planets in the sign of one's nativity determined according to his name (Nama Rashi). The Sun continuing at such a sign makes him possessor of elephants, horses, wealth and paddy. Plenty reigns supreme in the domain of such a person if he happens to be a king, and lost or lapsed dues are recovered though left unrealised for a long time (6). The influence of the Moon in such a position is to bring about an union of the natal being with a damsel of celestial beauty, while that of the Mars is ushered in by acquisition of land and accession to comfort generally. The Mercury at such a place grants him land, wealth and abundance of food, while the Jupiter at such a place puts him in possession of a large number of horses, elephants, and abundant wealth. The influence of the Venus while occupying the natal sign of a person is to provide him with plenty of good food and drink, while that of the Saturn is to afflict the natal being with diseases and vicissitudes of fortune. The Rahu occupying the natal sign of a person secures for him the services of other persons, as well as unguents and perfumes and a thriving trade, even if the name of the person be consisted of an odd number of letters or if it be situated in the left column (Nadi) of the diagram. Similarly the Saturn, the Mars, and the Rahu situated in the left Nadi predict victories in war, while the Sun situated in the right Nadi, augurs loss in trade. A man whose name consists of an even number of letters is sure to win victory, while the same result is obtained from its Adhaschara, death in battle being the consequence of t e

Urdha one (7—11). "Om Hun, Om Hrum, Om Sphain, break down the weapons. Om break to pieces, Om break and break all sorts of arms. Om Hrum, Om Hus, Fut." The votary should perform the rite of Nayasa on his body by repeating seven times the abovesaid Mantra and hink himself identical with the God Bhairava, who is possessed of four, ten or twenty hands wielding in them a mace, a Khattanga, a sword, and a Khetaka respectively and devouring the enemy's soldiers, with his back turned on the ranks of his own forces. The above Mantra should be repeated hundred and eight times in front of the enemy's forces, which, being done in accompaniment of the beatings of a Damaru, would create a panic among the ranks of the assailing armies (12—13).

Now I shall describe another means of resisting an invading column. An image should be made of the dungs of owls and crows and placed in a box or Karpata. The name of the enemy together with the Sadhya letters should be written on its head, face, forehead, heart, arms, back, the part between the arms and the feet, and the image should be broken down at the time of the onset accompanied by a repetition of the abovesaid Mantra (14—17).

Now I shall describe the mystic incantation known as the Tarkshya Chakra. The Mantra which should be repeated in connection herewith is as follows:—"Om Tarkshya, cast down my enemies, trample the diseases and venom that might invade me." A person possessed by an evil spirit, or afflicted with diseases and afflictions is sure to be clean and healthy again by reading the aforesaid Mantra. All sorts of poison whether vegetable or born of venomous beasts or spiders are nullified by the force of the above Mantra and even by the very presence of its votary. "Again I meditate upon the great Tarkshya (Garuda) who is furnished with two mighty pinnions and shaped as a human being possessing a hooked beak (some editions read a beak strong as the bolt of thunder) and two hands wielding in

them an elephant and a tortoise respectively. I meditate upon the great Tarkshya shaped as above and darting from the skies into the field of battle, with hundreds, nay thousands of serpents lying trampled at his feet, and mercilessly killing and devouring the enemies and dealing destruction on all sides. I see the enemies flying in all directions, some of them lying trampled down by the great celestial bird, some lying stupefied in the field flapped by his mighty wings." A man who meditates upon the great Tarkshya is sure to return victorious (18—24).

Now I shall describe the Mantra which should be read over the feather brush (Pichchikā) of conjuring and the rites to be performed in connection therewith. "Om Hrum, dart down, Om, Hum Sas, O thou superbly mighty one, devour and devour all the forces of the enemy, Om trample down and trample down. Om break to pieces and break to pieces. Om cast away and cast away. Om! Hun, Kas. Om it is by the command of Bhairava. "The above Mantra should be read over the conjuring feather brush during an eclipse, whereby the ranks and files of the royal troops should be made charmed against the steel of the adversary. Then the troops should be paraded before the caged lions and tigers, and the votary should meditate upon the God and mentally recite the above Mantra whereby the enemy's forces would be annihilated as a lion would destroy a herd of deer (25—26).

Now I shall describe the Mantra of the mysterious potency which would put the enemy's forces to rout from a distance (Bhanga Vidya). Porridge should be offered to the Matris and specially to the goddess Kalaratri. The goddess should be invoked from a distance by reading the following Mantra over the ashes of a cremation ground together with the flowers of Malati, Chameli, and the roots of Karpasa. "Om Hearst thou (Oha Ha), Oh Mahendri, Hearst thou, Oh Mahendri, break and conquer the enemy, devour and

devour them. Lili, Rili, Om Hum Fut." The above Mantra recited by a votary bearing the impression of a tilak mark on his nose composed of Aparajita and Dusthur pasted together, would repulse the enemy from a distance. "Om, devour, Oh thou goddess, Kili, Vikili, Desha Kili who destroyest all demons. Kill, Oh thou Shankhini Uma, who wieldest a club in thy hand. Kill, Oh thou the beloved wife of the dreadful god Rudra, Oh thou the greatest of the goddesses (Maheshvari), from whose mouth the meteors shoot forth in showers, and who vomitest forth fatal fire, Oh thou, Shankhukarna, with the emaciated thighs, O thou Alumvusha, trample down the wicked under thy feet. May those who look at me, stand spellbound in awe. Thou who residest in the heart of the mighty Rudra, assume a peaceful nature, Oh goddess, and protect my body." The above Mantra should be written on a piece of Naga leaf, and surrounded on all sides by the Matrikas and looked upon as the most powerful agent in bringing about the fulfilment of all heartfelt desires. The gods Brahma, Vishnu and Rudra wore it in an amulet on their arms of yore and by this incantation the gods came out unscathed in the war with the demons in which they were protected by the incantations sacred to the goddesses Narasimhi, Bhairavi, and Gouri as well as the one known as the Trailokyamohini (27—32).

The charmed amulet of protection known as the Rakshayantra should consist of the name of the wearer surrounded by the Beeja or the principal Mantras written on the petals of the mystic lotus shaped diagram, and a person before wearing it should worship its presiding deity with all her attendants and attributes (33).

Now I shall describe the Mritunjaya Prakaranam. The name surrounded by the Kala Mantras should be in the middle of the Mantra, preceded by the letter Sa. Then the letter Ja coupled with a Vindu should be blended with the Pranava Mantra Omkar, which

should be followed by the letter Dha coupled with the letter Va, blended with the phonetic symbol known as the Chandravindu. The Mritunjaya Mantra should be deemed as a very powerful agent in destroying all evils. In the alternative the name and the object to be accomplished should be written in the petals of the diagramed lotus. First the "Omkar" should be written on the petal at the east, both on the right and the left of the wearer. The Mantra such as Hunkar, etc., should be written on the southeastern and such other of its angular leaves. The vowel letter should be similarly written on its other sixteen petals, the consonant letters such as Ka, etc., in the other thirty-four while all of them should be enclosed within the Mantra written thereon and known as the death-conquering Mantra (Mrityujit). The incantation enumerated above should be written in a composition made of either saffron or Rochona (yellow pigment) or of camphor and sandal pasted together. The above should be enclosed with a string, threads of which should be covered over with bee's wax and worshipped on the mouth of a pitcher. The above charm put on by a person makes him hale and hearty, brings his enemies under subjection and arrests a premature death (34—39).

Now I shall narrate the Mantra known as the Velakhi which holds the ties of friendship closer and prevents an untimely death. The Mantra is as follows.

"Am, Oh thou windy Vitala, possessed of a cat's face, and who art the daughter of the god Indra born through the agency of the wind god, come, obstruct and impair men's senses and protect me with thy conjuring wand, Om obeisance." The Nava Durga Mantra should be repeated seven times with a view to paralyse the tongue of one's enemy. The Mantra running as Om obeisance to the goddess Chandi, Om, Hum, Fut, being repeated over it irresistible in battle (40—41).

CHAPTER CXXXIII.

THE GOD said:—Now I shall narrate the Mantra which is irresistible in the three worlds (Trailokhya Vijaya) and which tramples down the spell of all other incantations. The Mantra is as follows:—Om, Hum, Kshoun, Hrum, Om, obeisance to the fierce-mouthed, horrid-jawed goddess. Dost thou sport amorously, O thou possessed of terrible features. Let thy diabolical laughter reverberate the atmosphere, O thou goddess with blood-shot eyes, shriek and sound, O thou, goddess of infernal sound, and who art possessed of lightning tongues. Be manifest, O thou goddess, of extremely emaciated features. Put on thy mantle, O thou clad in the coils of the serpent known as the Gonasha. Drive every thing before thee, oh thou who wearest a garland of dead human bodies. Yawn and open thy fierce mouth, oh thou goddess who art clad in raw hydes. Dance and dance with thy sword flashing forth lightning in all directions, with thy face made doubly fierce by sullen look and thy eyebrows arched in rage. Roar and roar, oh thou besmeared with the smelling fetid fat of dead bodies thou art fond of. Laugh and laugh, get furious and furious, oh goddess, shine forth in terrible splendour, oh thou coloured like the blue lightning and decorated with garlands of black cloud. Attract and draw forth the minds of men, oh thou dawn-complexioned goddess bestriding a lion, and who art bedecked with bells and Ravavas. Om Ham Hrim Hrun, thou fierce looking goddess, Hun, Hring, Kling, Om Hrum, Hum, Attract. Om shake and shake, Om Ha, Has Khas. O thou thunder wielding goddess, Hum, Kshum, Ksham, oh thou who art manifest as anger. Burn and burn, Om, oh thou the most terrible of all terrors, and break and (the ranks of my enemy's forces,) cut and cut them

through, oh thou goddess of immense proportions. Om, oh thou fierce-jawed mother of all ghosts and goblins, and destructress of all evils, I make salutation unto thee. Oh thou ever victorious and ever irresistible in the three worlds. Hrim Fut obeisance to thee. The goddess should be propitiated in connection with an act of victory or with any act undertaken to ensure victory in war, and should be meditated upon as possessed of a blue complexion and twenty hands and as standing on the dead bodies of men. The rite of Nāyasa should be performed over the five different parts of the body as herebefore enjoined, and oblations composed of red flowers and clarified butter should be offered in the consecrated fire. A mere repetition of the abovesaid Mantra which is known as the conqueror of the three worlds (Trailokya Vijaya) will put the hostile forces to utter rout. (1—2.)

"Om obeisance to the god revealed in a variety of shapes (Vahurupa). Stupefy and stupefy, and make spellbound the faculties of (my enemies,) and scatter and scattar them to the four quarters of the globe. Om charm the God Brahma, charm the God Vishnu, and Om charm the God Maheshvara (Siva). Make the god Indra tremble in his throne. Uproot the mountains of the earth, dry up the seven oceans Om, cut through and cut through the forces sent against me. I make salutation unto the god Vahurupa." At the time of repeating the above incantation, the votary should contemplate the moulded serpent on the body of clay image of the god as representing his enemy. (3).

CHAPTER CXXXIV.

THE GOD said: Now I shall narrate to you the incantation which should be read for obtaining victories in war and which is accordingly named as the Sangram Vijaya Vidya (victory winning incantation). The Mantra is as follows:—"Om Hrim, oh thou Goddess Chamunda, who dwellest in the cremation ground (of the Universe) and who wieldest a Khattanga and a human skull in thy two hands and standest on the body of (the primordial matter of universal dissolution represented by the god Maheshvara) or the Mahashava (the supreme dead), surrounded by the extremely attenuated ether pervading the dying space in a disintegrating universe, (Mahavimana). Obstruct the apertures of the globe with thy indomitable prowess, do that, do that, oh thou symbol of the primal night who art surrounded by the mighty Ganas (a class of demi-gods), manifest thy all obstructing prowess, O thou immense-mouthed goddess bedecked with little drums, bells and kinkinis and whose laughter shakes the worlds in their orbits. Om, Hrum, Fut, (salutation with a view to obtain thy tutelary protection.) Advance and advance, O thou goddess, whose jagged teeth casts down the gloom of night, and who art clad in an elephant-skin. Advance and advance, O goddess, with an extremely haggard and emaciated frame, and whose footsteps are followed by a concourse of many unearthly sounds, advance and advance, oh thou the supreme absolute monstress with a complexion like the flashes of heaven, advance and advance with thy horrid teeth exposed in a demoniac laughter and thy bloody tongues protruding out of thy terrible mouth devouring fresh victims. Om Chili, Chili, oh thou goddess with a pair of beautiful eyes agile as the bird called the Chakora a

fabulous bird of extreme agility supposed to live upon the ambrosia shed down by the full moon,) Om, obstruct the apertures of the universe with thy mighty prowess, Oh thou goddess with an ever protruding tongue, manifest thy prowess. Om Bhim, Oh thou goddess whose sullen look inspires terror in the breasts of all beings (Bhrukuti Mukhi), and whose roar and battle-cry strikes terror into the breasts of all who hear them. Show thy mettle, Oh goddess, on the crest of whose crown shines the moon occasionally obstructed by the clotted hairs dangling loosely from its (crown) inside. Make thy weird laughter resound the welkin in one unbroken and continuous echo. Om Hrum, accomplish such and such an end of mine (the votary should here state the particular object he has in view for repeating this incantation). Accomplish and accomplish this end of mine, Oh goddess, whose mouth vomits forth primal darkness through the interestices of thy horrible teeth, and who art the protectress from all banes and evils that beset our mundane existence. Soon and very soon accomplish this end. Om Fut to thee. Om subjugate with thy mace all the forces of my enemy, cut through and cut through their ranks, Oh goddess.

Om, dance and dance and sport in death, shake and shake my enemies and turn them topsyturvy.

Kill and kill, Oh thou goddess who dost fondly relish human flesh and blood, trample down and trample down, Om, pierce through and pierce through, Om slay and slay, Om chase and pursue, Om fell to the ground the enemy though bearing a charmed life and possessed of a body hard as the bolt of heaven. Om, stupefy and cut once and for all all the evil doors dwelling in the three worlds whether captured or at large. Dance and dance in the battle array, Oh thou goddess with eyes sunk in their sockets and a face resembling that of an owl, and a head renucted doubly ghastly by hairs standing erect on their

roots. Burn and burn the enemy's forces, Oh thou goddess wearing a human skull in thy hand, and bedecked with a similar garland. Om, cook, and cook the armed hosts sent against me, and enter the ranks of [my] enemy's troops arranged in battle array. Om, why dost thou tarry goddess, overwhelm them all with the might of the gods Brahma, Vishnu, Rudra, and that born of the essence of the sainted beings (Rishis).

Om, obstruct and impede the progress of the marching hosts, and break and break their arms and weapons, Oh thou terrible looking goddess, with black serpents coiling round thy body. Break and break their ranks, Oh thou who dost confound all order among the troops drawn up in circles and squares, and make all sorts of manoeuvres impossible, and from whose nostrils hang down snakes reaching down thy protruded lips rendered doubly dreadful by thy ferocious mouth scantily hid by thy dark brown clotted hairs. Yell and yell, Oh thou goddess, whose mouth vomits forth fatal fire, undermine, tumble down, and uplift the ground they stand upon.

Om, make my head cool, Oh goddess, let my hand and feet resume their former wonted activity and vigour. Let my eyes be opened and let my bodily organs work in their natural health, Om Fut.

Om, cut and pierce through with thy trident, kill with thy thunder, strike with thy club, cleave with thy quoit, Om, pierce with thy spear, bite with thy teeth, fell with thy Karnika, attack with thy mace the fever which follows a distinct periodicity and occur on the every second, third, (tertian) or the fourth day from its first paroxysm. Set at naught the influences of the malignant spirits such as the Dakinis and the Skandas and those of the baneful planets. Exercise them all and take thy seat on the spirits, formerly possessed by them. Come, Oh thou wife of Brahma who art also revealed as the wives of Kumar and Maheshwar. Come,

come, Oh Vaishnavi, come, Oh Bhairabi. come, Oh Aindri, come, Oh Chamunde. Om, come, Oh Revati, come, Oh thou Revati of the skies, come, Oh thou goddess who dwellest on the summits of the Himalaya. Come, Oh thou goddess, who hast slain the demon Ruru and annihilated the whole race of demons. Come, Oh thou goddess, whose thoroughfare is the heaven itself, cast thy noose and pierce with thy mace. Stop and enter (the line of the hostile armies,) paralyse their sense organs such as the mouths, hands and feet, cast a stupefying influence in all directions, charm the cardinal and angular points of the skies and all spaces whether above or below this terrestrial globe. Om, stupefy all, either through ashes, drinking water, or [through the subsoil. Om, sell them, Om obeisance to Chamunda. Kili, Kili Om, Vichale, Hum, Fut.

The incantation laid down above should be deemed as a potent factor in bringing about the fulfilment of all ends and desires, and which being read after the performance of the necessary Homa and the Japa (repetition of a Mantra) ceremony enables a man to win a battle. The presiding goddess of the incantation should be meditated upon as possessed of twenty-eight hands, wielding in them, a sword, a khetaka, a club, a mace, a bow, an arrow, a clenched fist, a club, a conch shell, a sword, a banner, a thunder-bolt, a quoit, a battle-axe, a hand-drum, a mirror, a spear, a tuft of hair, a phoughshare, a Mushala, a noose, a Tomara, a drum, a Panara, a blessing and a fist respectively. The goddess should be contemplated as standing on a buffalo in the attitude of slaying that enraged animal. The Homa spoken of above should be performed with a composition consisting of honey, sugar, and clarified butter. This incantation should not be disclosed to every body (1—6).

THE GOD said :—Now I shall describe the Astrological diagram whereby the success or failure of a journey or mission can be foretold. A diagram consisting of three columns should be laid down, wherein the asterisms such as the Ashvini, etc., should be represented by the first letters of their respective names.

In the first column should be inserted the names of the asterisms known as the Ashvini, Ardra, Purvas, the Uttar Falguni, Hasta, Jestha, the Varuna and the Ajapa. In the column to the right hand side thereof should be written the names of the asterisms known as the Mrigshira, Pushya, the Vagya, the Chitra, the Maitra, the Varuna and the Vasaba. The third column should contain the names of Ahirbadhna, the Krittika, the Rohini, the Abhi, the Chitra, the Svati, the Vishakha, the Shravana, and the Revati. The Chakra or the diagram, consisting of the three columns containing the names of the different asterisms, is known as the Phanishvara Chakra, and a forecast of good or evil may be done by means thereof. An evil caused by the peculiar position of the Sun, Mars, Saturn and the Rahu in the diagram is sure to end in a run of good luck, such as the acquisition of a country, village, etc., or the winning of the affection of a brother or a wife. The names of the twenty-seven asterisms to be used in the diagram have been symbolically put down as Aa, Bha, Kri, Ro, Mri, A, Pu, Pu, A, Ma, Pu, U, Ha, Chi, Sva, Vi, A, Ja, Mu, Pu, U, Shra, Dha, Sha, Pu, U, and Ra (3—6).

CHAPTER CXXXVI.

THE GOD said:—Now I shall describe the incantation known as the Mahamari (the death or pestilence-bringing charm) and which is sure to bring about the absolute ruin and destruction of one's enemies. The incantation runs as follows:—Hrim, Kill and kill such and such a person, O thou goddess of Mahamari, (the goddess of death or pestilence) who art possessed of red bloody eyes, and a complexion black as the sable night. Kill and kill, O thou goddess, who art the sister of the god of death and who dost lead all creatures to the grave. Om, burn and burn, Om, boil and boil, Om, cut and clear. Om, destroy and destroy my enemies and may ruin and confusion seize them all. Hun, Fut. I make obeisance to thee goddess dreaded by all sentient creatures and who grantest all boons to her votaries.

O thou Supreme Goddess, the rite of Nyasa should be performed as follows:—Om, obeisance (Namas) to the goddess Mari, located in my heart. Am, salutation (Svaha) unto the goddess Mahamari, psychically invoked in my head, Om, obeisance to the goddess Kalaratri (the presiding deity of the night following upon the dissolution of the universe), situated at the tuft of hair on my crown. Om, Khas, Hum, obeisance to the sable coloured goddess who is my armour. Om, Hum, obeisance to the star-eyed goddess possessing lightning tongues and dreaded by all. Protect and protect me, O goddess, in all my undertakings. [The Mantra is to be psychically located in the region of the eyes, both occult and external by uttering the Mantra Vousai obeisance] and lastly as Om, Hun, Fut, (obeisance) to the goddess Mahamari, also revealed as the Supreme Kali and who has lorded it over all the goblins and evil spirits and who is my weapon (1). The votary should

collect a piece of cloth, worn by a dead man at the time of death, and which would be of an angular shape, measuring three cubits in length, and paint thereon an image of the goddess as possessed of three faces, four hands and a pitch black complexion. The arms or weapons of the goddess, such as the arrow, mace, Khattanga, etc., should be painted in the picture with a variety of colours. The first or the middle face of the goddess should be painted light black, and which would devour any person looking at it. The second face on the right hand side should be horribly painted. The hungry, blood-smeared hung-down tongue should be represented as licking the tips of the perched and protruded lips through which a row of horrid teeth should be made visible. A look at this second face of the goddess is sure to annihilate the entire number of the enemy's horses. The third face should be painted white, which would destroy the troops of enemy's elephants. The votary should worship the goddess with his face turned towards the west, and with perfumes, scented flowers, honey and clarified butter.

O Goddess, a mere contemplation of the abovesaid charm (Vidya) is enough to cure a man of the diseases of the head and eyes and to acquire mysterious power over the celestial and infernal beings such as the Yakshas and Rakshasas. By mere thinking of this Mantra, a man would be able to destroy all his enemies or persons who would be antagonistic to him. By a Homa ceremony performed with branches of the Nimba tree dipped in goat's blood, the angry votary will undoubtedly destroy his enemies, both root and branch. The Homa ceremony, if continuously performed for seven days in the front of a hostile army, is sure to create a panic among its ranks, and to put it to utter rout. O goddess, epidemic diseases break out among the ranks of the enemy's forces through the mysterious potency of the abovesaid Mantra.

By performing the Homa ceremony with a hundred and eight sticks of a sacrificial tree, the votary would be able to destroy his enemy, even if protected by the god Brahma himself. Similarly a Homa ceremony continuously performed for three consecutive days with a thousand sticks of Unmukta and red Visa, should be looked upon as a very potent agent in annihilating the enemy's forces, and which would be followed by his utter ruin. A hostile army would be put to rout and confusion by performing the Homa with oblations of Rajika and salt for three days. A Homa ceremony, performed with libations of ass's blood, would compel the enemy to fly from his country, while the one performed by pouring out crow's blood over the consecrated sacrificial fire, should be looked upon as the death warrant of one's enemies. All other acts in connection with the destruction of one's enemies should be closed with a Homa ceremony performed with the same libation (10—13). Then the votary should ride on an elephant, accompanied by a couple of female votaress, and with his body charmed with the incantation, he would be able to scare away his enemies by blowing upon a conch-shell, or with the beatings of his war-drums. He should exhibit a picture of the goddess Mahamaya (the goddess of absolute illusion) facing the enemy's forces which should be cleft asunder in the battle-field. Unmarried girls should be sumptuously fed and the Pindi should be carried round. The votary should contemplate the enemy's forces as crest-fallen, confused, terror-stricken and fixed and stationary as a mountain. This stupefying incantation should not be disclosed to every body. The picture spoken of above, should contain the image of the goddess Durga, Bhairavi, Kubjika, or of the god Rudra or Narasingha (14—18)

CHAPTER CXXXVII.

THE GOD said :—Now I shall describe the six sorts of charms which are usually known as the Shatkarma (such as the acts of killing, stupefying, etc., by means of incantations) The Mantras which should be used in connection herewith are as follows :—First the Sadhya Mantras should be laid down followed by the (principal) one. The Mantra thus combined and formed is known as the Pallava, and should be used in connection with all acts undertaken with a view to distract the minds of one's enemies. The Mantras known as the Yogakshya consists of the principal Mantra, being written or mentioned at the beginning, followed by the Sadhya one, which in its turn, should be followed by the principal Mantra. The foregoing Mantra should be used on occasions where the votary would wish for the extirpation of the whole race of his enemy. The Mantra known as the Rodhaka and which consists of the Mantra being written first, succeeded by the Sadhya Mantra, respectively followed in their turn by the principal and the Sadhya Mantras, should be made use of in all acts undertaken with the sole object of stupefying the faculties of one's enemies. The Mantras which are denominated as the Samputas, consists in the Sadhyamantras being written at the middle and above and below the principal one on its left hand side and should be used in attracting and gaining a control over another's mind (1—5).

When the letters composing any particular Mantra fall under the category of Sadhya letters, the Mantra passes by the denomination of the class first stated above (Prathama), and is to be employed in acts, undertaken with a view to gain an ascendancy or control over another's mind. The Vidarvha class of Mantras consists in the two of the letters constituting the Mantra being written at the beginning followed by a

Sadhya letter and is to be made use of in incantations producing similar results as the above. (6—7.)

The incantations in connection with the acts of attracting or charming the mind of another person should be performed in the spring time (Vasanta),* as well as incantations for subduing high fever, and the term "Svala" should be used therein on all occasions where a term signifying obeisance would be necessary. The term "Namaskar" (obeisance) should be used in all charms practised with a view to confer peace and prosperity on a particular individual, while the term "Vasat" should be employed in incantations which would have the enjoyment or restoration of good health as their object. In all deadly incantations, as well as in those practised with a view to create a dissension between a previously attached couple or practised with the object of distracting the mind of one's adversary, the term "Fut" should be used on occasions requiring a term of salutation. The term "Vasat" should be held as specially auspicious for all acts connected with the spiritual initiation of a

* The entire time between sunrise and sunset is divided into six different seasons such as the Vasanta (spring, etc.) According to certain authorities the entire morning time is designated as the spring, while others aver that the spring sets in in the first half Prabar (a hour, and a half) of each day.

“पूर्वाह्णे च वसन्त स्तात् * * *

or “ऊषायोगे च हेमन्तः प्रभाते शिशिरागमः ।

महर्षे वसन्तः स्वात् शीतो मध्यन्दिनागमे ।

तुर्थयामे च वर्षास्थः शरदस्तं गतौ रवौ ॥

हेमन्तो शान्तिके प्रोक्तो वसन्ते वध्यकर्म्मणि ।

शिशिरो स्तब्धने ज्ञेयो विद्वेदे शीत ररितः ।

प्रातुष्ठाटने ज्ञेयं शरत्मारचकर्म्मणि ॥”

शरदातन्त्रम् ।

person, and should be also used in the rites which give the votaries success in enterprize and accession of wealth in general (8—10).

The votary should close a deadly incantation by repeating the following verse. "Thou art, Oh Yama, the god of death, who holdest sway over the region of the departed. This ceaseless, infinite time is thy embodiment, and thou dealest with the departed souls according to their deserts. I offer this enemy to thee, as a victim. Kill him without delay." Then the priest officiating at the ceremony and who should be looked upon as the destroyer of all people antagonistic to the votary, should address him in a pleasant vein as follows: "Hold, Hold, Oh votary. Rest assured I shall spare no pain to kill and overwhelm him with ruin." Then the god of death should be worshipped and propitiated with white lotus flowers and the votary should deem himself identical with the god Bhairava and contemplate the goddess Kuleshvari in his heart. Then a Homa ceremony should be performed in honour of the presiding deity of death, whereby the object of the undertaking would be fulfilled. In the night, the votary would learn in sleep the result of the incantation both as regards himself and his adversary. A man, by worshipping the goddess Durga with the Mantra running as "Salutation to thee, O Durga, O Durga who art the protectress of the universe," would be able to destroy his enemies, whereas a continuous repetition of, "Ha, Sa, Ksha, Ma, La, Va, Ra, and Ya, Mantra," sacred to the goddess Bhairabi, would be attended by the same result (11—14).

CHAPTER CXXXVIII.



THE GOD said:—Now I shall enumerate the sixty different Samvatsaras and the good or evil which results from them respectively. Sacrificial ceremonies become prolific in the year known as the Prabhava, while population thrives in the one named as the Vibhava. A good harvest is usually reaped and gathered in, and the earth abounds in joy in the year known as the Shukra, while the Prajapati and the Angira are marked by plenty and increase of articles of comforts in general. Population thrives in the year known as the Shrimukha, while ideas and sentiments grow rampant in the one named as the Bhava. In the year denominated as the Purana the god Indra the (rain-god), who is the presiding deity of all cereals, clothes the earth with verdure, while the year Ishvara is characterised by peace, plenty and good health of all creatures inhabiting the globe. The year Pramathi is characterised by a moderate rainfall, while corn grows abundant in the year called the Vikrama. All things thrive in the year named as the Vrishi, while the one named as the Chitrabhanu witnesseth the happening of many wonderful events. The year Sarbhana is a year of bliss and good health, while the clouds are favourable in the year known as the Tarana.

The year Parthiva is marked by the abundance of grain and food-stuff, while the one named Jaya is characterised by excessive rainfall. Good showers are usually expected in the year known as the Sarvajit, while plenty follows in the wake of Sarvadhari. The year Virodhi is characterised by atmospheric conditions unfavourable to the formation of clouds, while the year Bhayankara usually becomes sadly memorable for many terrible events. Men become chival-

rous in the year known as the Khara (Ass), while the people become merry in the year known as the Nandana. The Vishayn witnesseth the extinction of many animosities, and during its continuance diseases and people who are inimical to the common weal are put under a healthy check. People suffer from fever in the year known as the Manmatha, while distress becomes general in the year named as the Duskara. People exchange hard words in the year known as the Durmukha, while money becomes scarce in the one named as the Hemalamva. O thou supreme goddess, the year Vilamva is marked by plenty, while quarrels and dissensions rage rampant in the year called the Vijaya. The Earth is innundated in the year called the Plava, while men perform deeds of virtue in the year known as the Sobhana. Men become cruel in a year of the Rakshasa class, and various sorts of paddy grow in a year belonging to the class of Anana. Rainfall becomes abundant in a year of the Pingala class, while the one belonging to the order Kal witnesseth the loss of many splendid fortunes. Every thing thrives in a year of the Siddhartha class, while dreadful events take place in the one belonging to the order Roudra. There is moderate rainfall in a year of the Durmati class, while one of the Dundhuvī class is marked by abundance of paddy and a plethora of public welfare. The years known as the Raktaksha, Krodhana, Jaya and Rudhiredgari are marked by a copious showers, while a general dearth of wealth prevails in a year of the Kshaya Class. These are the sixty Samvatsaras (1—13).

CHAPTER CXXXIX.



THE GOD said:—The drugs and articles which are possessed of mysterious virtues and which should be used in the acts of charms are as follows:—Bhringaraja, Sahadevi, the crest of a peacock, Putranjiva, Kritanjali, Adhaspuspa, Rudantika, Kumari, Rudrajata, Vishnukranta, white Arka, Lajjaluka, Mohalata, black Dhustura, Goraksha, Karkati, Meshashringi, and Snuhi. The symbolical numbers of the abovesaid drugs and vegetables are as follows:—the Rittika, the Vanhi, the Naga, the Fortnights, the Muni, Manu, Shiva, Vasu, the Dik, the Rasa, the Veda, the Graha, the Ravi, the Moon, and Tithis (Lunarphases). The first four of the abovesaid drugs should be used in fumigating the body of a votary, or their burning sticks should be made use of in waiving light before his person. The burnt ashes of the substance, mentioned third in the list, should be used in preparing collyrium for the eyes, while the fourth drug should be used in bath and in washing generally. The drug Bhringaraja in combination with the vegetable immediately following it in the list gives rise to four different kinds of unguents.

The drugs of which Muni is the number in the list should be used in preparing unguent for the right side, the drugs represented by the Nagas in lubricating the left, while those, which Ishvaras stand for, should be used in anointing the heads. Scented fumes of the drugs represented by the Sun, Moon, etc., names of which occur in the middle part of the list, should be looked upon as specially auspicious for all sorts of charms. The man whose body is besmeared with a paste of the foregoing drugs, is worshipped even by the gods. Incense sticks made of the sixteenth drug of the list should

be burnt and carried round the room. The drugs, such as those which stand fourth in the above order of enumeration, should be made use of in preparing collyrium for the eyes, while the drugs such as those standing fifth in the list should be mixed with drinks. A man bearing a "tilak" mark on his nose composed of the Rittik (fourth), sixth, and the third drugs of the above list, will be able to charm the three worlds. An unguent, composed of the substances occupying the Surjya (twelveth) Tridasha (thirteenth), the second, and the eighth places in the list, is sure to captivate the mind of a damsel, and while a plaster composed of the substances standing first, Indra Fani and the Rudra (eleven) in the list applied over the genitals of a woman will charm her for ever. A pill made of the drugs occurring sixteenth, tenth, second, and the fifth in the list, is known to exert a similar charming influence. The drugs standing Rittika (fourth), ninth, third, and eighth in the list, if kept in the mouth by the charmer, would paralyse the arms of an enemy, and make all blows ineffectual, while an unguent made of the eighth, Indra, the fourth, and the ninth substances of the list, would enable a man to sit upon water (1-13). By taking a pill made of the drugs standing fifth, third, eighth, and eleventh in the list, a man will feel neither hunger nor thirst. A miserable woman will be made happy and fortunate by using the unguent composed of the third, sixteenth, tenth, and the fifth drugs of the list. By means of the substances occupying the seventh, tenth, Akshi and the third places in the list, a man will be able to play with the serpents. By wearing on her arms or by applying a plaster of the substances forming the seventh, third, eleventh and the eighth articles of the abovesaid list over the genital, a woman is sure to be safely and speedily delivered of a child. A man is sure to win in a game of dice by putting on a cloth besmeared with the seventh, tenth, eighth and the ninth drugs of the abovesaid list.

while a plaster of the substances forming the seventh, third, and the Muni of the abovesaid list, and applied over the penis before coition, would give birth to a male child. A pill made of the ninth, eighth, Naga, and the seventh drugs of the list, is a very powerful agent in captivating the minds of men (14—17.)

CHAPTER CXL.

THE GOD SAID :—Now I shall enumerate the names of the thirty-six polyglot medicinal drugs, which are used even by the gods Brahma, Rudra, and Indra, and which if judiciously administered are sure to make men immortal. The treatment which may be resorted to even in perfect health is known as the process of imparting immortality (Amritikaranam.) The drugs are as follows: Haritaki, Akshi, Dhastri, Maricha, Pippali, Shifa, Vanhi, Shunthi, Pippali, Guduchi, Vacha, Nimba, Vasaka, Shatamuli, Saindhava (salt) Sindhu varaka, Kantakari, Gokshur, Vilva, Punarnava, Vala, Eranda, Mundi, Ruchaka, Bhiringa, Kshara, Parpata, Dhangaka, Giraka, Shatapuspi, Javanika, Vidanga, Khadira Kritamala, Haridra, Vacha and sundried rice. Each of the above drugs is efficacious in all sorts of ailments and tends to make the patient immortal. A pulverised compound of the above drugs treated with purified mercury gently moves the bowels and makes the blood free from all impurities, thereby imparting to the system a tone and a vigour which usually arrest a premature old age, and prevent senile decay. The above medicine may be exhibited in honey and frequently applied on the tongue (Avaleha) or may be used

through the medium of oil, or clarified butter duly prepared or may be taken as a bitter potion. The medicine is sure to suit all systems and will prove a veritable elixir of life even where it is despaired of. The pills should be made to weigh a Pala, Karsa or half a Karsa only according to the requirements of a particular case. A judicious use of the medicine would enable a man, though not observing a strict regimen of diet, nor overnice as regards the principle of temperance, to live up to a good old age of three hundred years. A man is sure to get rid of all diseases by using the first nine drugs from the beginning, and no other medicine can vie with it in the efficacy of imparting a new life to shattered, worn out, or used up frames. Diseases will yield to the second, third or the fourth drug of the list. Thus all diseases which are the outcome of deranged wind will be subdued by the use of the first, second, third fourth, fifth, sixth, seventh, or the eighth drug in the list, which are to be successively administered in the order of their enumeration in the event of the preceding one being found insufficient to cope with the malady. All diseases which are due to disordered bile will yield to the third twelfth, twenty-sixth and the twenty seventh drugs of the list. Diseases which owe their origin to a deranged state of phlegm are sure to prove amenable to the drugs forming the fifth, sixth, the seventh, the eighth and the sixteenth remedy in the list laid down above. Diseases, which are caused by charms and incantations, yield to the virtue of the fourth, third, fifth, and the sixth drugs of the list, whereas maladies, which are the resultants of the influences of malignant stars and baneful ghosts and goblins, are speedily cured by the first, second, third, ninth, seventh, and the eighth drugs of the list respectively, or they will yield to the curative properties of the the thirty-second, sixteenth and the twelfth one. The properties of these thirty-six polyglots should not be disclosed to every body (1—16).

CHAPTER CXI.I.

THE GOD said:—Now I shall speak about the medicinal or curative incantations which grant all wished for objects to individuals (1). The number of the letters composing the name of a thief should be doubled and added with the number of its Matras multiplied by four. The total thus obtained should be divided by the number of letters constituting the name of a person who should be reckoned as a thief in the event of there being left any remainder (2).

Now I shall dwell upon the process of reckoning the birth of a male or a female child in the womb. If the question put to the soothsayer consists of an odd number of letters, the child in the womb should be reckoned as belonging to the male sex. The child would be born blind, and the defect would be in the left eye in the event of the component letters of the name (sic) being of an even number, while the defect would be in the right eye in case where the letters would number otherwise. The number of letters composing the names of both the man and the wife should be multiplied with the number of their Matras and divided by four. The quotient, if even, would indicate the birth of a male child, while an odd quotient obtained in the aforesaid way would indicate the birth of a female child. Any remainder being left in the latter case would predict the death of the wife before that of her husband, while the one remaining in the former instance would foretell the survival of the wife (3—5).

Now I shall describe the Shani Chakra, or the diagram by which the malignant influence of the Saturn lying in the particular quarters of the globe on a particular day may be

ascertained. The Saturn occupying the particular sign of a month casts a full glance at the second, seventh, eighth and the tenth part of a day marked by the same and a half glance at its fourth and the eleventh part. A malignant glance of the Saturn should be carefully avoided. The presiding planet of a day (Dinadhiva) casts its peculiar influence for three hours only while the rest of the planets exert similar influences for half a Yama (eighth part of a day) respectively. The part of the day assigned to the Saturn, should be avoided in war (6—7).

Now I shall describe the position of the Rahu as it varies from day to day in a week. The Rahu lies at the east on a Sunday, at the north-west on a Saturday, at the south on a Thursday, at the south-east on a Friday and a Tuesday, and at the north on a Wednesday, while at the same time the Phani Rahu lies enclosing the south-west, south-east, and north-west quarters of the globe for three hours only. A man who starts on a journey to a direction occupied by the Rahu, meets his doom, though powerful as Indra (the lord of the gods) himself (8).

Now I shall describe the position of the Rahu on the different days of a lunar month (Tithi). The Rahu lies in the south-east and the north-west on the days of a full and a new moon respectively. The Rahu is sure to kill one's enemy journeying towards his face. The Rahu lies in the front of the Tithis of which the letters Ka to Ja are the symbols, and in the east on the Tithis of which the letters Dha to Ma stand for, and accordingly the groups of Mars should be avoided in a light forthright.

Now I shall describe the Visti Rahu. Eight straight lines should be laid down and the progress of the Rahu should be ascertained as follows:—From the north-east the Visti Rahu goes over to the south, from the south to the north-west, from the north-west to the east, from the east by the south-west to the north, from the north to the south-east,

and thence by the west to the north-east. The mighty Rahu travels with the Visti as stated above, and occupies the north-east quarter of the sky on the third day of a lunar month, and the southern on its seventh day. Thus in the light and the dark fortnights the Rahu kills one's enemies situate at the quarter from which the wind blows.

Now I shall describe the incantation by which the body of a person may be made hard and proof against all blows and weapons (Dridhi Karanam). The charm should be put in an amulet and worn at the neck or on the arm. The stems of Kandulakshya culled under the influence of the asterism Pushya and a recitation of the Aparajita Mantra would make a sword inert. The Mantra is as follows:—
 "Om obeisance to the goddess Vajrashrinkhala, kill and kill, Om, eat and eat, devour and devour. Om, drink the blood of my enemy out of thy cup of a human skull. Om obstruct and obstruct the eastern quarter of the sky, O thou goddess with bloodshot eyes, besmeared with ashes, clad in bloody clothes, and equipped with the bolt of thunder. Om, close up, and close up the western gate of the sky. Om, close up and close up the southern quarter of the globe. Om, barricade the northern entrance of the sky. Om, hold in check the Nagas (the serpent spirits). Om, keep in custody their wives. Om, keep in control the demon world. Om, put under curb and rein the fiendish activity of the infernal beings such as the Yakshas, Rakshasas and the Pishachas. Om bind and bind in an unbreakable chord. Om, Protect and protect me from all evils which are engendered by the evil spirits, ghosts, and Gandharvas. Om, protect and keep secure (for me) the space upward. Keep secure and guard the space downward. Om, bind the Kshorika. Om, burn and burn. O thou goddess of mighty prowess. Om Ghoti, Ghoti, Mothi, Mothi to thee, O thou goddess, who art encircled by a wall of liquid thunder dripping down from thy dishevelled hairs. Hun Fut, Hrun,

Hrun, Shrun, Fut to thee. Hrun, Has, Fan, Fen Fus, protect and protect me from all malignant stars and planets. Protect me from (the influences of) all diseases, keep me secure from the infinite harms and evils that beset human life. The above incantation should be used in all sorts of fever and specially in cases where possessions by evil spirits are suspected, as well as in acts any way connected with any sort of spell or charm (9—20).

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CHAPTER CXLII.

THE GOD said:—Now I shall describe the process of worshipping the goddess Kuvjika together with the different stages of the worship, by means whereof the gods conquered the demons and regained their lost kingdom of paradise with all its wealth and celestial weapons (1).

The Beeja Mantra known as the Mayabeeja (Hring) should be mentally located in the region of the Anus, the fiery images of the six Astra Mantra (Fut) over the arms, the terms "Kali," "Kali" contemplated as written in pure light in the region of the heart, while the votary should imagine the term "Dusta Chandalika," as written in pure fire inside the substance of his brain. He should locate the image of the Mantra running as "Hroum, Spham, Ha, Sa, Kha, Ka, Ceha, Da, Om, Bhairava," about the region of the tuft of hair on the crown of his head. The goddess Bhelakhi should be deemed as his armour, while the images of the goddess Raktachandika and Duti should be imagined over the pupils of his eyes at the time of meditation. Subsequently the Kurcha Mantra which is known as the weapon Mantra in this particular instance

should be worshipped in the angular points of the Mandal, while the Mantra known as the "Naitram Astra" should be worshipped in those points within the inner arch of the diagram (Mandal), the Mantras "Srong, Ha-Sa-Ksha, Ma, La, Na, Va, Ba, Sha, Dha, and Sa" and the Atma Beeja being worshipped in the thirty-two petals of the lotus-shaped diagram (2—5).

Subsequent to that the goddesses such as Brahmani, Maheshi, Koumari, Vaishnavi, Barahi, Mahendri and Chamunda should be worshipped in the different petals of the Mandal, commencing from the one situate at its eastern side. The Mantras such as "Ra, Va, La, Ka, Sa" and Ha should be likewise located and respectively worshipped in the petals forming its north-east, east, south-east, south, and the north-west corners. In its western petal the goddess Kusummala together with the five hills named as the Jhalandar, Purnagiri, Kamarupa, should be respectively worshipped in the petals situate at the north-west, north-east and the south-west corners of the lotus (Mandala), the goddess Vajrakuvjika being worshipped at its centre.

The five Vimalas named as Anadi (the originless) Vimala, Sanyoga Vimala (Vimala or the absolutely purified being presiding over the process of universal adhesion). Samayakshya (the purified being who is manifest as the eternal time), Prasiddha Vimala (the universally known purified being) and Sarvajna Vimala (the omniscient purity or the purified being) and who constitute the set of five Vimalas, should be respectively worshipped in the north-west, north-east, south-west, south-east and the northern petals of the Mandal. In the north-east petal the goddesses such as Khinikini, Sastha, Sotpanna, Susthira and Ratna Sundari should be worshipped together with the eight principal Nathakas. The gods named as Mitra, Oudhisha, Sastakshya and Varsa, etc., constituting the jewels of the heaven (Gagana-Ratnam) should be worshipped in its south-east, north, and the north-

eastern corners, while the Kavacharatna (Mantras possessing protective virtues and hence called the armour Mantras) should be located in the western corner while the Matrika Mantras should be located in the north-west, north-east and the south-east. In the southern and the south-eastern corners the goddesses, such as Jestha, Roudri, Sutika, and Mahavridha, should be worshipped with the five Pranava Mantras sacred to each of them as constituting the five auspicious gems enjoined to be buried underneath the foundation of a building, the Mandala in the present instance being regarded nothing short of a sacred temple. The god Ganapati should be worshipped with the Pranava Mantra sacred to him and which runs as "Ang, Aing, Gung." Subsequent to that, the god Vatkua should be worshipped, the former deity being worshipped on the southern side of the rectangular mystic diagram (Mandala). The god Vatuka should be worshipped in its left hand side, while the sixteen Gurus or sainted beings should be worshipped at the corners of the diagram like the eighteen Gurus in its each sixth corner-chamber. The gods such as Brahma, etc., should be worshipped within the eight chambers lying along the exterior line of the diagram and in the nine chambers within it, the goddesses such as Kuvji, Kulata, etc., being previously worshipped in due succession (6—17.)

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CHAPTER CXLIII

THE GOD said:—Now I shall describe the process of worshipping the blissful Kuvjika who grants wealth and victory to her votaries. The worship should be conducted

with the principal Mantras as well as the auxilliary ones, which are as follows:—"Om, Am, Hrum, Shring, Kham, Hring, Ha, Sa, Kshya, Ma, La, Ca, Ba, Ya. O thou goddess, Anvica, Hran, Hreen, Kshreen, Kshoun, Kreen. O thou Kuvjika, Hran. Om, Unga, Enga, Na (Murdhanya), I make obeisance to the clear-faced goddess, Vraa, Chehrun, Chchhin, Kili, Kili, Kshoun, Vichchha, Kshyong, Shring, Krong, Om, Hrong, Eng, O thou Vajrakuvjini, Shring. O thou goddess, who dost attract the three worlds. Hrun. O thou goddess, at whose sight the god of love is melted away. Hrung, Shring. O thou goddess, who causest great disappointments in the minds of men. Eng, Hrung, Shrung, Kshroung, Eng, Hrung, Shreeng, Feng, Kshoung, obeisance to thee goddess. Kshroung, obeisance to Kuvjika, Hring, Hrong, Kraing, Unga, Enga, Na. I make obeisance to the clear-faced goddess Chchhrang, Chchhang, Vichchha Om, Kili, Kili."

The rite of Karanganyasa should be then performed, and the votary should finish Sandhya (prayer) addressing the goddesses known as Roudri, Vama, and Jestha. The Gayatri in connection with the abovesaid Sandhya worship runs as follows:—"May we learn thy true self, O thou goddess Kulavagishi. Let me contemplate the name of the goddess Mahakali and may the goddess Kouli lead us to do the same." The Mantras which serve as the Pranavas in the present instance are five in number. The votary should promise at the outset to worship the Paduka of the goddess as well with the above-said Pranava Mantras and with the name of the deity with the singular dative case ending placed in their middle. In the alternative the eleven Beeja (principal) Mantras should be coupled in the end with the term Namaskara (obeisance). The names of the deity in the first instance may have the possessive case ending instead of being placed in the singular dative case form (1-4).

I shall now enumerate the names of all the Padukas (attributes) and the order in which they are to be worshipped.

The god Koulisha Natha should be regarded as the Nayaka (subjective principle) where the creative principle (Nayika) is manifest in the shape of the goddess Sukala. Similarly the gods Shrikanthanatha, Koulisha, and Gaganananda should be respectively looked upon as the consorts of the goddesses Chatula, Devi, Maitreshi, while Turna Nayaka should be deemed as the husband of the goddess Karali. Similarly the Padukas (manifestations) such as Atala Devi, Schrichandra, Atyanta, Bhaga, and Mohini should be worshipped in due succession, and likewise the votary should worship the attributes of the goddess who is manifest in the shape of the celestial pair known as Atitabhuvananda (the joy that was in the bygone worlds) and Ratnadhyia (the light that shines in gems). Similarly the attribute known as the Brahma Jnan (knowledge of the supreme being) together with those named as the Paravidya (supreme knowledge) and Kamala (beauty and splendour) should be worshipped (5-7).

Now I shall discuss the process of threefold purification anent the Vidya (Mantra or knowledge) Guru (preceptor) and the Devi (the tutelary deity of a person)

By means of the rite of Shodanyasa, the votary should locate in his inner being the deities such as Gagana, Chatuli, Atma, Padmananda, Mani, Kala, Kamala, Manikyakantha, Shripadma, Bhairavananda, Deva, Shiva, Bhava, Krishna, the sixteen Siddhas, Chandrapura, Gulma, Shubha, Kama, Atimukta, Kantha, Vira, Proyaga, Kushala Devabhogaka, Vishvadeva, Khadgadeva, Rudra, Dhata, Asi, Mudrasphota, Vanshapara, Bhoja, together with the sixteen Siddhas, Samaya and Deva. The Padukas (attributes) of the god Shiva such as the Ananta (infinity) and the Mahananta should be worshipped by throwing a flower on the mystic diagram (Mandala). Similarly the attributes (Paduka) of the god Shrikantanatha, such as the universal space, the absolute vacuum, and the psychic region composed of the five primary principles (Panchatattva), together with Shankara and Ananta should

be worshipped therein. The gods such as Sadashiva, Pingala, Bhrigu, Ananda, Nathaka, Langulananda and Samvarta should be as well worshipped inside the Mandala (8—14).

In the south-west, manifestations of Rudra such as Shrimahakala, Pinaki, Mahendraka, Khadga, Bhujanga, Vana, Aghasi, Shavdaka, Vasha, Ajnarupa, Nandarupa, should be successively worshipped with oblations. "Hrung, Kham, Kham, Hung, Soung, obeisance to the god Vatuka (some edition: read Vatukeshvara). Come, come, accept and accept these oblations of flowers, incense-sticks, lighted lamps and perfumes. Be pleased with these oblations and this my worship. I make obeisance to thee. Om, Han, Hrun, Hrun, Kshen, obeisance to Kshetrapala.

"Come down and come down, O thou possessed of a headful of dark brown clotted hairs and with thy three eyes burning with fire. Come, O thou, from whose mouth come out torrents of living fire, and accept these oblations of flowers, perfumes, etc., offered to thee in the course of the worship. Khas, Khas, Om, Ka, Om, Las, Om, obeisance to the lord of the Mahadamara." Subsequent to that the Mantra Trikutaka should be worshipped which runs as Hrun, Ham, Shring, and Samayakhya Vimala should be propitiated as well. In the south-west, the four gods such as Kandarpanathaka (the destroyer of the god of love) as well as all the Rudrashaktis (goddesses) and the attributes of the goddess Kuvjika should be worshipped. The thousand-eyed god, as well as Vishnu and Shiva should be worshipped with the Navatmaka-Mantra.

The attributes of the god Nishanath should be worshipped on the left, right, and in the front of the votary. Likewise on his right hand side, as well as in his front, he should worship the attributes of the gods Tomarinatha and Kalanala. Similarly the sacred mountains, places and their presiding deities such as the Jhalandhara, Kamrupa, Uddyana, Gaganananda, and Svargananda with their attri-

butes should be worshipped in the company of the gods Paramananda, Satyananda, Nagananda, and their attributes constituting what is technically known as the Ratnapanchakam. In the north and the north-east angles of the diagram, the six attributes of the god Suranatha as well as the gods Shrimut Samayakotisha and Vidyakotishrava should be worshipped. Similarly the gods such as Kotisha, Vindukotisha, Siddhakotishvara and Amavishashvara, who are jointly known as the four Siddhas or beings who have attained their salvation should be worshipped in the south-east. The gods such as Chakrishanatha, Kurangesha, Vrittisha and Chandranathaka should be worshipped with perfumes, while the group of five Vimalas (Beings void of impurities) should be worshipped on the south or to lay it down more explicitly, the five Vimalas such as Anadi Vimala, Sarvajna Vimala, Jogeessa Vimala, and Siddhakshya Vimala should be propitiated with oblations (15—26).

In the different quarters of the mystic diagram, commencing from the east and ending with that situate at the north-east, the goddesses such as Brahmani Maheshvari, Koumari, Vaishnavi Varahi, Aindri, Chamunda, Mahalakshmi, should be worshipped in the petals of the lotus-shaped diagram, and the votary should respectively invoke and propitiate the companions of the goddess of energy (Shakti) revealed in the abovesaid forms, and who are known as the Dakini, Rakini, Lakini, Kakini, Shakshini, and Yakhini.

The goddess should be contemplated as pleasantly ensconced in a throne of regal splendour and seated on the body of the absolute dead (primordial matter), and shining with the splendour of thousands of millions of Kulas. The girdle encircling the loins of the goddess should be contemplated as composed of Karkatas (scorpions). The primordial serpent Vasuki, should be imagined as hanging round her neck as a garland entwined with the fabulous Takshaka. The Kulikas should be imagined as forming the pendants

of her ears, while tortoises should be regarded as forming the middle jewels of her earrings. The serpents Padma and Mahapadma should be deemed as forming the eye-brows of the goddess, wielding in her left hands, a skull, a serpent a rosary, a Khaṭṭanga, a conchshell and a book, and holding in her right hand, a trident, a mirror, a sword, a bow and strings. The upper front-face of the goddess should be imagined as possessing a white complexion, the next one being white in its upper part. The face looking towards the east should be imagined as pale with anger, while the one on the south should be contemplated as of a sable colour, while the two faces on the left should be contemplated as possessing colours like those of an ice-ball and a full moon respectively. The god Brahma should be imagined as lying at the feet of the goddess, the god Vishnu as occupying the region of her thighs, the god Rudra as lying about her heart, the god Ishvara as nestling round her throat, the god Sadashiva as seated on her fore-head, while the god Shiva should be deemed as holding sway over the region of her head upwards.

This picture of the goddess Kuvjika should be meditated upon as whirling, in all acts of worship, etc. (27—37).

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CHAPTER CXLIV.

THE GOD SAID:—Now I shall enumerate the various sorts of Mantras and describe the processes of performing their respective rites of Shodanyasa, which admits of three-fold division according as the Mantra belongs to the Shakta, Shambhava, or the Jamala class (three of the different sects of worshippers). The Shambhava (sacred to the god Shiva)

class of Shodanyasa is characterised by six terms tied together as it were with sixteen knots (Granthis). The Nyasa in question enjoins the contemplation of the three sorts of knowables (Trividya) and connotes the full realisation of the three fundamental principles (Tritattva or the three principles of "Vidya" or knowledge, "Atma" or soul, and 'Shiva" or bliss) within the inner self of the votary. The Nyasa appertaining to the fourth form of worship consists of twelve Shlokas or letters, while its fifth and sixth forms are respectively marked by features known as the Ratna-panchatma and Navatma in the phraseology of the Tantras. In the case of a Shakta or a worshipper of the goddesses of energy (Shakti), the rite of Nyasa touches the principle, known as the Trividya, while in the second or the Shambhava form of worship, the eight different attributes of the god Shiva known as the Aghoryastaka should be psychically located [in the region of the heart, neck, sides, naval, armpits, chest and the back] as follows:—"Om obeisance to the Aghoras. Om obeisance to the phase or the attribute of the god known as Uma (light). Om obeisance to the Aghoras, and to the attribute known as Moha or the goddess of illusion. Om obeisance to Ghora. Om obeisance to the attribute known as Kshama (forgiveness), obeisance to the Ghorataras. Om obeisance to the attribute of sleep (Nidra-non-knowledge), and Sarvata Sarva. Om obeisance to the attribute of non-health, obeisance to the Sarvas, and Om obeisance to the attribute of death and Om obeisance to the attribute of hunger, and obeisance to the gods manifest as the Rudras and Om obeisance to the attribute of thirst.] The fourth form of the Nyasa above referred to (Vaishnava) should be practised in the twelve parts of the body, while in the fifth form of worship (Ganapatya), it should extend over five. The Beeja and the Astra-Mantras in the above cases are "Krung, Hroung, Kleeng, Shreeng, Krung and Fut." The Mantras to be used in connection with a Shodanyasa

in a Sakta form of worship, consists of the letters from "Na to Fa" (*sic*). Nadini should be located at the tuft of hair on the crown of the head, while the chain of the letters of fire imagined to be hung round the head, should end with the letter "Sha." The Nyasa is to be performed as follows:—"May the letter 'Da' which is the emblem of peace be located in my head, and may the goddess Chamunda preside over my three eyes. May 'Dha' which soothes the eyes, occupy the two external organs of my sight and may the goddess Gajhya Shaktini (goddess of occult energy) take her seat within my nostrils. May the letter 'Na' which is the symbol of the goddess Narayani, fill the cavities of my ears with her peculiar celestial essence, and may the goddess Tamohani (the gloom-dispelling goddess) take her abode inside my right ear. May the letter 'Ja' which is the symbol of wisdom occupy my left ear, and may the thunder-wielding goddess (Vajrini) take her seat in my mouth. May the letter 'Ka' which stands for the goddess Karali (the goddess of horrible features) be located in my right tooth, and may the letter 'Kha' which is emblematic of the goddess Kapalini (goddess bodecked with human skulls) take her seat on my left shoulder. May the letter 'Ga' shield my upper tooth with the divine essence of the goddess Shiva whom it represents, and likewise may the goddess Ghora together with the letter 'Gha' which is the phonetic symbol of her peculiar celestial prowess, take her seat on my left tooth. May the vowel letter 'U' as well as the goddess Shikha it stands for, occupy the rows of my teeth, and may the resplendent image of the vowel letter 'E' which is emblematic of the principle of illusion be located in, and cover with, its proper and representative virtue my sense organ of taste. May the goddess Nageshvari, whose attributes stand symbolised in the (fiery) character of 'A,' be located in my speech, and let me locate by means of my soul-light the letter 'V' in my throat which

is the phonetic symbol of the divine attributes embodied by the peacock riding goddess (Shikhivahini). May the letter 'Bha' which is exponent of the divine attributes of the terror-inspiring goddess (Bhisani) be similarly projected into the region of my right shoulder, and let me contemplate the letter 'Ma' clad in the effulgence of its presiding deity (Vayubega or the goddess swift as the wind) as psychically projected into the region of my left shoulder. Similarly let me contemplate my right arm as permeated with the psychic principle represented by the letter 'Da,' and may my left arm be similarly strengthened with the virtue of the divine attributes of the god Vinayaka (the grantor of success in all sorts of undertakings) and which are symbolised by the consonant letter 'Dha.' May my two hands be stuffed with the essence of the night of the full moon as represented by the letter 'Pa,' and may my fingers be permeated with the effulgence of the vowel letter 'O.' Let me imagine the fingers of my left hand as filled in with the illuminating principle represented by the conjunct 'Ang,' and may the conjunct 'As,' which is emblematic of the vitalising principle of the universe, permeate the palm of my hand" (1—12).

Similarly the votary should psychically project into the region of his forehead the letter "Dha" which represents the principle embodied by the goddess (Kapalini) wearing a garland of human skulls, while the letter "Ta" with its illuminating principle should be located in the region of the Shuladanda by an act of mental abstraction. The letter "Ja" which is emblematic of the divine attributes of the goddess Jayanti (presiding deity of victory), should be psychically located in the region of the Trishula, while the letter "Ya" which is the symbol of the attributes of the goddess Sadhini (goddess of creative or building agency), should be contemplated as presiding over the process of growth. The letter "Sha" which is representative of the supreme goddess

(Paramakshya) should be deemed as located in his soul, while he should contemplate his vital principle as permeated with the esoteric significance of the letter "Ha" which is the exponent of the divine essence of the goddess Amvica. The letter "Chchha" which is the symbol of the goddess Sharira should be contemplated as permeating the region of the right breast, while the letter "Na," which stands for the monstress Putana, should be contemplated as located in the region of the left breast. The vowel letter "A" should be contemplated as permeating the milk, while the vowel letter "A" which is emblematic of the attributes of the goddess Lamvadari (the big bellied goddess—the wife of the god Ganesha), should be located in the belly. The conjunct "Ksha," which is emblematic of the goddess of death (Saurharika), should be located about the region of the umbilicus, while the goddess Mahakali should be contemplated as located in the buttocks. The letter "Sa," which is emblematic of the goddess "Kusummala," should be located in the region of the anus, while the letter "Sha," which is the symbol of the goddess "Shakra-devika" (the goddess or energy lying inherent in human semen), should be contemplated permeating the semen. The letter "Ta" which is the phonetic symbol of the attributes of the goddess Tara, should be imagined as located in the region of the thighs, while the letter "Da," which signifies true knowledge, should be conceived as lying imbedded in the right kneejoint. The attribute of the goddess known as "Kriyashakti" (operating principle), should be psychically projected into the left side of the body, while the conjunct "Ra," which is the abbreviated form of the Gayatri Mantra, should be contemplated as located in the groins. The letter "O," which is emblematic of the attributes of the goddess Savitri, should be in the left groin, the conjunct "Do," which is the symbol of the divine attributes of Dohini, should be located in the right leg, while the letter "Fa," which represents

essence of the goddess Fetkari, should be held as located in the left (13—17).⁴

Now I shall describe the process of performing the rite of Nyasa consisting of the Navtma Malini Mantras and which is as follows. The Mantra running as "Aa, obeisance to the god Shrikalitha," should be located at the tuft of hair on the crown of the head (Shikha). "A, obeisance to the god Ananta" in the mouth. "Obeisance to the god Sukshma" (the occult or the invisible one), in the region of the right eye. "E, obeisance to the Trimurti," in the cavity of the left eye. The (short) "U, Amarisha" should be located in the cavity of the right ear, while the (long) "U" should be located in its upper part. The Mantra running as "Ri (short) Bhavabhuti," should be contemplated as located at the tip of the nose, while the Mantra "Ri (long) Tithisha," should be deemed as lying inside the left nostril. The Mantras which run as "Le (short) Sthanu" (the primum immobile). "Li (long) Hara" (the destroyer). "A, Kotesha, and Ai, Vutisha" (the lord of heatitudes), should be respectively contemplated as projected over the right, and into the left, cheek, the lower and the upper rows of teeth. Similarly the Mantra running as "O, Sadyajata and "On Anugrihisha" (the lord of mercy), should be imagined as located in the lower and the upper lips respectively. The Mantras "Am Krura" (the cruel one), and "As, Mahesvara" should be located in the Ghataka, and the tongue, respectively. "Ka, Krodhisha" (the lord of Anger) Mantra should be projected into the region of the right shoulder, while the one running as "Kha, Chandisha" (the husband of the goddess Chandi), should be deemed as shining inside the muscles of the arms (18—22). Similarly the Mantra running as "Ga, Panchantaka" (the destroyer of the five material elements), should be contemplated as burning about the left wrist, while the "Shikhi" should be contemplated as fixed like a bracelet about the right. The fingers of the hands should be imagin-

ed as permeated with the resplendent essence of the Mantra running as "Unga Ekapada," while the "Cha Koormaka" Mantra (the god manifest in the shape of the primordial tortoise) should be made to fill in the region of the left shoulder by means of an act of psychic abstraction. The Mantra "Chchha Ekanatra," (the one-eyed god) should be imagined as located inside the muscles of the arms, while the Mantra "Ja Chaturvaktra" (the four four-faced god) should be deemed as located about the wrist. The Mantras "Jha Raksha" (the monostrous one) and "Enga Sarvakamada" (granter of all boons) should be held as located about the bracelet and the fingers respectively. The region of the buttocks should be imagined as permeated with the essence of the Mantra running as "Ta Somesha," while the region of the right thigh should be imagined as filled in with the effulgent essence of the Mantra which runs as "Tha Langali" (the god wielding a ploughshare in his hand). The muscles of the right thigh should be imagined as interspersed with the flaming characters of the Mantra running as "Da Daruka" (the universal penetrating one), while the Mantra "Dha Urdhajaleshvara" should be contemplated as occupying the region of the thigh. The fingers of the feet should be deemed as permeated with the essence of the Mantra running as "Na (Murdhanya) Umakanta" (the husband of the goddess Uma), while the Mantra "Ta Anadi" should be psychically projected into the other lumbar region. The Mantra running as "Tha Dandi" (the god who has curbed all passions and propensities) should be located in the region of the left thigh, while the letter "Da" which is the exponent of the divine attribute of the god "Vita" should be located in the left kneejoint. The letter "Dha" which represents the divine attributes of the god Meena, should be located in the left kneejoint, while the letter "Na" which is emblematic of Mesha should be imagined as occupying the region of the toes. The letter "Pa" which is the symbol of the divinity of

the god Lohita, should be located in the region of the right groin while the letter "Pha" with its presiding deity Shikhv, should be contemplated as illuminating the region of the left. The backbone should be contemplated as being permeated with the essence of the letter "Pa" and that of the god Galaganda whom it stands for, while the letter "Bha" with the god Dvirandaka as its tutelary divinity should be contemplated as projected into the region of the umbilicus. The region of the heart should be contemplated as burning with the effulgence of the letter "Ma" which symbolises the attributes of the god Mahakala, while the letter "Ya" which is emblematic of the attribute of the god of speech should be contemplated as located in the faculty of memory. The blood coursing all through the veins and arteries should be contemplated as being saturated with the essence of the letter "Ra" which is the phonetic symbol of the attributes of the god Bhujangesha (the lord of the serpents) while the letter "La" which stands for the god-head of the deity Pinaki should be imagined as burning in the organic cells and tissues composing the flesh of the body. The letter "Ba" with the god Khadgisha as its tutelary deity should be imagined as seated on the soul, while the letter "Sha" should be contemplated as located in the joint known as the Vakasthi. The marrow lying within the bony structures of the body should be contemplated as saturated with the essence of the god Shveta, while the letter "Sa" together with the god Bhrigu (the presiding deity of the planet Venus) should be imagined as having permeated the principles of semen and other vital principles. The letter "Ha" which is emblematic of the attributes of the god Nakulesha should be imagined as located in the principle of life (Prana), while different Koshas or sheaths of the human organism should be contemplated as filled in with the effulgence of the conjunct "Ksha" which represents the celestial Samvarta. A votary having performed the Nayasa as laid

down above and by worshipping the attributes of the god Rudra with the Hreng Mantra may hope to attain every thing worth having in this world (23—30).

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CHAPTER CXLV.

THE GOD SAID :—Now I shall enumerate the Trikbandi Mantras which are as follows :—“Om, obeisance to the god Rudra, obeisance to Chamunda, obeisance to the Akasha-matris. Blessed are the epithets of the Akasha Matris who are immortal and are free from all decay and afflictions which our mortal frames are heir to, and whose unobstructed way lies throughout the universe. Yea, blessed are the Mantras presided over by the Akasha Matrikas who incessantly change their own shapes and assume any shape they please, and who can subjugate, charm, banish and destroy any creature they like. The following is the most mysterious and most secret of the Mantras sacred to the Matris whereby the highest salvation is attained, other men's incantations are nullified, and the greatest success is achieved. In the Brahmakhandapada, or the part presided over by the god Brahma, the following hundred and twenty-one padas or terms have been held sacred to the goddess :—“Om obeisance (Svaha) to the goddess Chamunda who is the wife of the god Brahma and who grants all boons (Varada), is devoid of all illusion and crowns all undertakings with success. Om obeisance to Chamunda who is the supreme goddess and whom illusion never touches and who grants all boon and crowns all undertakings with success. Om obeisance to the goddess Chamunda revealed in the shape

of Koumari, obeisance to thee, O goddess, whose presence dispells the gloom of illusion and who grantest all boons and dost help all men to achieve success in their respective callings. Om obeisance to the goddess Gujhya (hidden) Kuvjika, destroy and destroy, O goddess, all the spells and incantations which my enemies have prepared or are preparing or will prepare in future against me. Trample down and reduce to ashes all banes which may befall me from the mystic diagrams which have been, or are being laid down by my enemies or will be ever laid down in future. Destroy and destroy them all, O thou goddess, looking doubly terrible with the rows of thy horrible teeth. Hrang, Hrung, Hung, obeisance to the goddess Gujhya Kuvjika. Hrung, Om, Khem, Vom, obeisance (Namas) to the goddess Gujhya, Kuvjika." Similarly should be recited the Mantras running as "Hreeng obeisance to the goddess, who afflicts all created beings. Hrung obeisance to the goddess who attracts the mind of all (Sarvajanakarshini)." Likewise the Mantras running as "Am, Khem, Khyam, obeisance to the goddess Sarvajanavashankari (the goddess who charms all beings) Om, obeisance (Svaha) to the goddess Chamunda revealed as the wife of Vishnu (Vaishnabi), and whom illusion can can never touch, and who grants all boon and success to her votaries. Om obeisance to the goddess Chamunda, who is the wife of the boar incarnation of Vishnu (Varaha) and who is omniscient and beyond all illusion and who grants all boon and success to her votaries. Om obeisance to the goddess Chamunda who is also revealed as the queen of the gods (Indrani) and whose very presence rends asunder the veil of illusion and grants all boon and success to her worshippers. Om obeisance to the omniscient Chamunda who is the wife of the god Chanda (Chundi) and who is void of all illusion and grants all success to her suppliants, and Om obeisance to the goddess Chamunda who is the wife of the god Ishana (Ishani) and as such is omniscient, free

from all illusion, and grants all boon and success to her votaries."

An equal number of terms appertain to the part of the present Mantra held sacred to the god Vishnu and which is as follows :—" Om obeisance to the goddess Chamunda on the burning crown of whose head the flaming hairs stand on their roots and from whose hung-down tongue drops the liquid lightning rendering the face look doubly angry with the starry eyes overhung with flame-coloured eyebrows and rows of horrible teeth exposed in ghastly laughter. Om laugh and laugh, O thou goddess, who art fond of wine and relishest human flesh and blood. Om, dance and dance, Om, yawn and yawn, Om, bind and bind down. Am, to the thousands of those sorceresses who change the aspects of the three worlds through their fell-spells and incantations. Om, thrash and thrash, Om, grind and cleanse, Om, O thou whose presence strikes terror into the breast of all created beings, Om, O thou who art the terror of the three worlds (Trasini), Om, O thou who dost move and give fresh impetus to the ever changing universe (Brahmini), Om, O thou who dost melt and melt (Dravini), agitate and agitate, destroy and destroy and revive and revive the universe. Heri, Heri, Geri, Geri, Gheri, Gheri, Om, Mari, Mari, Om obeisance to the Matris" (1—4).

The Trikhandi Mantra sacred to the god Shiva consists of the Beejas " Ha," " Ghou" preceded and followed by the five Pranava Mantras, which should be repeated and worshipped on the proper occasion. The Mantra known as the "Kuvjika Hrīdaya" and which consists of the Mantras " Ha," " Ghou" should be placed in the middle of the Mantra followed by the three "Akuladi" and the Madhyastha Mantras. The Akula Mantras as well as the different manifestations of the goddess of energy known as "Sasliini" (the goddess or the energy revealed in the moon), Bhanuni (the divine energy manifest in the sun), Pavini (divine

energy as revealed in the fire) together with the goddess Gandhari of whose essence the letter "Na" is the symbol and the goddesses known as Pindakshi, Chapala and Gajajivika should be worshipped on the mystic diagram (Mandala). Similarly the goddesses Mrisa, Bhayasara (whose divine attributes are represented by the Mantra "Ma," Madhyama (the emblem of whose divinity is the Mantra "Fa"), Ajara, Kumari, Kalaratri (represented by the Mantra "Na"), Sankata (whose divine attributes are symbolised by the Mantra "Da"), Kalika represented by the letter "Dha," Shiva (represented by the letter "Fa.") Bhavaghora (the goddess who represents the necessary cycles of existence on this miserable terrestrial globe and accordingly strikes terror into the hearts of the inmates of the three worlds and whose divine attributes are symbolised in Murdhanya "N" of the Sanskrit alphabet), Vibhatsa (the terrible goddess represented by the letter "Dha"), Vidyuta (the goddess or energy revealed in the flash of lightning and represented by the letter "Ta"), Vishambhara (the goddess or the energy serving as the main stay of the universe and represented by the letter "Dha.") Shanshini, (the goddess who is revealed in the energy of doubt and represented by the letter 'Edha'), Karali (the goddess of ugliness) Jvalamala (the goddess or the energy revealed in the conflagration which will burn the universe at the time of its dissolution), Durjaya (the invincible energy), Rangi (the sportive energy). Vama, Jestha (representing with the former goddess the two opposite polarities of the divine energy). Kali (the goddess or energy regulating the order of eternal time and represented by the letter "Kha"), Kulalamvi (the goddess or energy regulating the due succession of events and represented by the letter "Ka") Anuloma, Pindini (the goddess or the energy regulating the co-operation of the three primordial forces of Sattva, Rajas and Tamas and accordingly helping the conglomeration of

the molecules of matter and represented by the letter "Da"), Vedini (the goddess of the energy revealed as pain and represented by the letter 'A'), Shantimurti (the imaged Peace, of which the letter 'E' is the symbol), Khadgihi (the sword wielding goddess represented by the letter "Ri") and the goddesses Valita and Kula respectively represented by the letters "U" and "Li," should be as well worshipped within the circumference of the diagram and in due succession with the goddesses Subhaga, Vedana, Karali, etc., who are known as the Madhyamas and the goddess Aptaraya respectively symbolised by the conjuncts Am and As" (5-11).

"Spham, Skheem, Skhoum, obeisance to the great Bhairava." The goddesses named as Akshodya (some editions read Akshobhya), Rikshakarni, Rakshasi, Kshapanakshya, Akshaya, Kshema, Pingakshi and Brahmani, constitute the group of Brahmanis. The goddess Ha (goddess of fleeting fortune), Lilavati (the sportive goddess), Neela, Lanka, Lankeshvari, Lalasa (desire), Vimala (purity), and Mala constitute what is known as the group of the Maheshvaris (the supreme goddesses). The goddesses named as Hutashana (fire goddess), Vishalakshi (goddess with a pair of large and handsome eyes,) Hrunkari, Vadavamukhi (the goddess from whose mouth volcanic flames are supposed to be emitted as found in ocean beds) Ha-Ha-rava (the goddess of wailing), Krura (the goddess of cruelty) Krodha (the goddess of wrath), Vala, (the goddess of feminine grace), Kharamukha (the goddess with the face of an ass) are known to have emanated from the body of the goddess Kōumari (the goddess of virginity) and who grant all boons to their votaries, if duly worshipped and propitiated. The goddess Sarvajna (the goddess of omniscience), Tarala (the goddess of lightning), Tara (the goddess of emancipation), Rig Veda, (the goddess of the Rig Veda), Hayanana (the goddess with a horse's head, Sara (the goddess of strength) Sara Sayangraha

(the goddess who separates and picks up the merit or substance from the demerit, or the unsubstantial part), and Shashvati (the goddess of eternity) belong to the group of the Vaishnavis. The goddesses such as Talajihva, Raktakshi, Vidyujjihva, Karankini, Meghananda, Prachandogra, Kalakarni, Kalipriya belong to the group of Varahi and should be worshipped by a votary with a view to achieve success in a military expedition. The goddesses named as Chanda Chandavati, Prachanda, Jvalitanana, Pichuvaktra and Lolupa have emanated from the body of the goddess Aindri. The goddesses such as Pavani, Jachani, Vamani, Damani, Vindunila, Vrihatkushi, Vidyuta and Vishvarupini belong to the class of Chamunda and should be worshipped inside the periphery of the mystic diagram with a view to win victories in war. The goddesses Jamajihva (the goddess on whose tongue sits the god of death), Jayanti (the goddess of victory), Durjaya (the invincible goddess), and Jamantika, Vidali, Revati, Jaya, and Vijaya belong to the class of Mahalakhmis, in groups of eight (12—21).

“Obeisance to the goddess who subjugates the mind of all persons. Am Kshoum obeisance to the goddess who stupefies the faculties of all. Em, Khem, Khvam, obeisance to the goddess Kshovani.” The nine Tvarita Mantras (Mantras sacred to the goddess Tvarita) run as “Fam, Shrung, Kshreng, Shreem, Hreem, Khem, Vaccha, Ksha, Kshe, Hrun Fut, Hreen, obeisance, Om Hrun, Kshe, Vacche, Kshe, Kshee, Hreen, Fut.” The seat should be spread out by repeating the Mantra which runs as “Hreem (obeisance) to the celestial lion” (the godless rides upon). The Mantra Hreem Kshe should be located in the region of the heart, while the votary should locate in his head the Mantra running as “Obeisance (Svala) Vaccha.” The rite of Nyasa in connection with the worship of the goddess Tvarita should be performed as follows:—Kshem, Hreem, obeisance (Vashat), to the principles represented by the foregoing Veeja Mantras imagined as situated

in my head. Obeisance to the principles represented by the Beeja Mantra Kshem, Houm which protects me as my armour. Obeisance (Voushat) to the principle of which the Mantra Hrum located in my three eyes, is the symbol, while the rite should be closed by repeating the Mantra Hreeng Fut. The nine Shaktis or the goddesses of energy whose divine virtues are represented by the Mantra Hum and whose respective essences serve to make it such a potent factor in the worship of the goddess are named as Hrinkari, Khechari, Chanda, Chedini, Kshovani, Kriya, Kshemakari, Hreenkari (sic) and Futkari. (1—5).

Now I shall enumerate the names of the deities or the companions of the goddess Tvarita who are to be worshipped in the different angular points of the mystic diagram commencing with the one situate at the east as follow:—"Hreen obeisance to the goddess Nala possessed of extremely thick lips (Vahutunda) and high cheek bones and who travels through the skies. Hreen to the goddess whose thoroughfare is the infinite expanse of ether itself and who is manifest as an embodied conflagration. Burn and Burn, Oh, thou goddess Kha, Khe, Chachha, Oh thou, whose death-like ghastly countenance does inspire terror into the hearts of men. Oh thou terrible looking wife of the god Chanda, who cuttest everything that comes in thy way. Kha, Khe, Chachhe, Shive, Oh thou goddess, whose embodiments are the principles represented by the Mantras Kha, Ra, Ha, and Hring. Again I utter the Mantra Kshe Oh thou goddess Kapila, Ha, Kshe, Hrung, Krang, Oh thou mother Roudri, who art resplendent with thy own celestial energy and splendour. Hreen, Fe, Va, Fa, Fa, Vakra, Vari Fe, Puti Puti, to thee Oh goddess, who art the personified gloom that would prevail at the time of universal dissolution. Hrung Fut to thee Oh goddess, who art encircled by the Brahmavetalas (a class of goblins.)"

Now I shall again enumerate the secret Mantras held

sacred to the goddess Tvarita. The rite of secret Nyasa should be performed as follows:—"Obeisance to the principles represented by the Mantras Hroun, Houn and Has which are located in the region of my heart. Obeisance to the principles symbolised by the Mantras Houn and Has and which are situated in the substance of my brain. May the Mantra running as Fe Jvala illuminate the part of my body occupied by the tuft of hair on my crown, and may the Mantras Hran, Hun, Han Ila, protect me as my armour with the virtue of the principle they stand for. May the Mantras Kroun, Kshoum, Shreen together with the principles they are emblematic of, be located in my eyes, and may the Mantras running as Kshoun, Houn, Fut serve me as a weapon. In the alternative, the Mantra would run as Hnu, Kshe, Va, Cha, Kshes, Hrun, Kshen, Hnu, Fut, Oh thou wife of the ever-blessful deity (Sadashiva). The Mantra Kshe should be uttered in the beginning and Hrun in the middle. The letter Va stands for the god Isha, the Mantra Chache is emblematic of the divinity of the deity known as Manonmani, Ma and Kshe are the symbols of the celestial Garuda, while the Mantra Hrun represents the divine attributes of the god Madhava. The Mantra Kshem stands for the god Brahma, Hnu represents the sun-god while the Fut should be known as the weapon Mantra (6-9).

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CHAPTER CXLVII.

THE GOD said:—"Om, Gna, Ksha, Kshyam obeisance to the sun-god who imparts victories in war. The rite of Shadanganysa should be performed in honour of the vic-

tory-giving sun with the Mantras Hran, Hreen, Hrun, Hrain, Hroun and Has. Om, Han, Kham, obeisance to the god Khakolka Sphrun, Hrun, Hun, Krun, Om, Hom, and Krem. The eight attributes of the god, Prabhuta, Vimala, Sara, Parama, Sukha, Dharma (faith), Jnan (knowledge) and Vairagya (non-attachment) should be respectively worshipped with the abovesaid Mantras. Then the regal seats of the god known as the Anantasana (seat of the infinity), Sinhasan (the regal seat), Padmasana (the lotus seat), etc., should be worshipped in due succession. The Karnikas and Kesharas of the mystic diagrams respectively known as the Mandalas of the Sun and the Moon should be worshipped with the energies of the god named as Dipta (light), Sukshma (invisible energy), Jaya (gladness), Bhadra (bliss) Vimala (purity) Amogha (infallibleness), Vidyuta (electricity) and Sarvotomukhi (all pervadingness). The three fundamental principles of Sattva (illuminating principle or the principle of pure knowledge), Rajas (the creative principle), Prakriti (undifferentiated cosmic matter) and Purusha (the subjective personality) should be simultaneously worshipped with the Atma (soul) Antaratma and the Paramatma (the supreme soul) by the of repeating the Maya Mantra (Hring). The goddesses presiding over the different parts of the day and known as Sandhya (evening), Usha, (dawn), Prava (light), Maya and Mayavala should be worshipped by repeating the Beeja Mantra sacred to Vishnu and coupled with the nasal phonetic symbol. The eight warder gods of the deity (Sun) named as Surya, Chanda, Prachanda, etc., should be worshipped with flowers and perfumes. A worship of the sun-god, closed with the rites of necessary Homa and Japa, grants victory in war (1-7.)

CHAPTER CXLVIII

THE GOD said :—A Homa ceremony performed after having practised hundred times the rite of Pranayama (regulation of the process of respiration) and the penance known as the Krichachravrata, grants victory in war, guards against the happening of evil incidents in life, and puts the performer in possession of a kingdom. The performer standing in water should repeat the Gayatri Mantra and practise sixteen times the rite of Pranayama and offer libations of clarified butter into the fire in the fore-part of the day. He should live upon a single meal each day or live upon fruits or roots of the forest or on substances obtained by begging or take a single morsel (Vakabhakshi) of thickened milk, powdered barley or clarified butter. O thou daughter of the mountain, gifts of gold, cloth, and cows should be made, to the Brahmanas after the performance of a hundred thousand Homas for tranquilising all sorts of disasters. The fifteen Brahmanas should be made to take part in the Homa ceremony. There is no such disaster in the world, O goddess, which the virtue of the above-said Homa cannot check or successfully cope with, and there is no other rite in the world which can confer greater benediction or can grant greater good than the one under discussion. Enemies can never stand in the battle-field, and pestilence never attacks nor epidemic diseases break out in the country of a sovereign who manages to get the above Homa performed within his domain. By its virtue the rainfall becomes normal in the country, corns begin to flourish in the fields, free of plague and blight the demons and monsters are kept in order and the enemies are controlled by performing the above Homa. In the case of a Koti Homa (in which a million of libations are

offered) twenty Brahmins should be invited to officiate as priests or hundred or thousands of them as described, whereby the performer would attain all ends. By performing the abovesaid ceremony of Koti Homa, a man, be he a reigning monarch, Brahmin or a cunning man of the world, becomes the possessor of all wished for objects in the world and is translated to heaven in his mortal frame. The Homa should be performed by repeating the Mantras respectively sacred to the gods Indra (the king of the gods or the Indian Jupiter), Varuna (the Neptune of the Hindus), Vayu (the wind-god), Yama (Pluto or the god of death), Agni (the fire god), Vishnu, the Shakti and Shambhu. The Homa performed with the ten thousand libations of clarified butter grants a proportionately less amount of success, while that performed with ten million libations gives mastery over the whole universe. The Koti Homa referred to above, should be performed with the object of subduing all diseases, and the libations offered in the course thereof, should be composed of barley, Vrihi, sessamum, thickened milk, clarified butter and the blades of consecrated grass, or the leaves of Vilva (Bela), Mango and Ushira dipped in clarified butter may be used in their stead. The cavity of the consecrated fire-hole should be made eight cubits deep in the case of a Koti Homa while it should be made to measure half as much in depth in the case of a Laksha (Hundred thousand Homa), the number of libations offered in the latter case being only a moiety of what should be offered in the former (1—15).

CHAPTER CXLIX.

S AID THE GOD FIRE:—Now I shall enumerate the names of the different Manus and the periods of their respective ascendancy. Sayambhuva was the name of the Manu or the law-giver who framed the first Code of laws for the guidance of the human society. Agnidhra and others were his sons, and the beings who attained god-head at the time were Yama, etc. The seven sainted beings (Saptarshi), who hallowed the universe with their angelic conduct were Ourva and others, while Shatakratu reigned as the over lord of all the celestials. In the cycle in which Svarochisa was the law-giver (Manu) the gods known as Paravata, Satushita were the inmates of the heaven, owing allegiance to Vipaschitat the then sovereign of the skies. The sainted beings who flourished in the age are named as Urja, ect., while the Kimpurushas of Chaitra were the descendants of the second Manu.

The law-giver (Manu) of the third age or the cycle of time was Uttama. The gods such as Sudhama and others lived in heaven at the time under the benign government of their sovereign Subhanti. The seven sons of Vaishta were the sainted beings of the age, while the races such as Aja, etc., were the sons of the third Manu. The law code for the fourth cycle of time (Manvantara) was framed by its Manu named as Tamasa, whose sons were the nine races known as Kshyatimukha, etc. The gods who dwelt in heaven at the time were Svarupa and others, while Shikhi was their lord or Indra. The sainted beings who flourished in the age were Jyotirdhama and others. The gods such as Amitabha (gods of peerless effulgence) and others were the residents of heaven in the cycle in which Raiveta was the Manu or the

law-giver to whom the races of Valabandha, etc., owe their origin. The seven Rishis who flourished at the time were the sainted Hiranyaroma and others. The Manu or the lawgiver for the next cycle of time was the blessed Chakshusa, the god Monajava was the Indra or the monarch of the contemporary celestials such as Svatī and others. The seven Rishis such as Sumadha and others were the light of the age and Chakshusa was the founder of the lines of Puru and its allied branches. Then had set in this age of the son of Vivasvan, Shradhadeva Manu who founded the race of the Ikshakus in which the god Hari was incarnated. (Then the race of Manasa sprang up in the age of the Syambhava Manu, successively followed by the races of Ajita, Satya, Hari, Devavara, Vaikuntha and Vamana). The seven Rishis or the sainted beings who flourished in the age were Vasistha, Kashyapa, Atri, Jamadagni, Gotama, Vishvamitra, and Bharadvaja, and the gods who contemporaneously resided in heaven under their Indra or sovereign Purander were such as the Adityas, Vasus, and the Rudras, etc. The eighth Manu was the son of the sun-god by his shadow queen (Chhaya) and as he was a cognate of his predecessor the Vaivasvata Manu he is known as Savarni. The races of which he was the progenitor, were the clans of Viraja and others. The gods such as Sutapa, etc., were the inmates of the celestial regions during the ascendancy of Savarni and acknowledged the suzerainty of their Indra Vali. The sainted beings who hallowed the age with their pious lives were Diptimal, Drounika and others. The ninth Manu was Daksha Savarni. The gods such as Paras, etc., resided in heaven at the time under the sovereignty of their lord Adbhuta. The sainted beings such as Savan, etc., flourished in the age, while the races such as Gbritaketu, etc., were the descendants of Daksha Savarni. Then followed the age of Manu known as Brahma Savarni. Then the gods such as Sukha, etc.,

were the inmates of the heaven and Shanti was their lord. From Brahma Savarni, originated the races of Sukshetras, etc., and men such as Havishaya, etc., were the saints of the age. After that Dharma Savarni became the Manu or the law-giver of the age in which the gods such as Vihangas, etc., were the inmates of heaven, acknowledging Gana as their lord. Munis such as Nischara etc., flourished in the age and the races of Savatragas and others were the descendants of Brahma Savarni. Then followed the age of the Manu known as Rudra Savarni. The gods such as Hansa and others were the inmates of heaven and the god Ritadhama was their Indra or lord. The seven Rishis who flourished in the age were Tapashya and others, and the races of Devavat peopled this terrestrial globe. The thirteenth Manu is named Rouchya. Then the gods such as Sutramana etc., happily dwelt in heaven under the government of their Indra Divaspati who conquered the demons. The Rishis such as Nirmoha (free of illusion) and others were the pious men of the age and the races of Chitrasena and others were the inmates of the world. Bhoutya was the fourteenth Manu (according to other Puranas, Deva Sarvani and Indra Sarvani were the thirteenth and fourteenth Manus). In his age the gods such as Chakshusas and others were the inmates of heaven, and Shuchi was their lord. The Rishis such as Agnivahu and others were the holy personages of the age, while the races of Urumukha, etc., were the inmates of the globe.

The seven Rishis will propagate the teachings of the Vedas on the earth. The gods shall live upon the libations offered in the course of a sacrifice which will be the rage of the age and shall protect and govern the people on earth by means of their own begotten sons or men amply endowed with god-like virtues. O Brahman, fourteen Manus will reign in the course of a day of the god Brahma (1—22).

O Brahman, the Vedas which had formerly been one

whole and entire work consisting of the four Padas and a hundred thousand slokas or verses was divided into four separate books or parts at the latter end of the Dvapara Yuga. The Yajur Veda originally a single work was divided by the Muni into four parts. The Adhyajavalkya were included within the Yajur, while the Mantras dealing with the performance of sacrifices and offerings of libations form the theme of the Rig Veda. The Sam Veda deals with the hymns or song-portions of the original work, while the portions known as the Brahmhatattva (dissertations on the self and nature of the supreme god) were grouped together under the Atharvas (23—24).

The first Rhapsodist who sang the verses of the Rig Veda was Paila, a disciple of Vaysa. Indra gave it to Pramathi, and its relative Sanhita to Vashkala, while he gave his own four Sanhitas to Bouddha and others. The magnanimous Vaishampayana, a disciple of Vysa, caused this tree of Yajur Veda to branch itself into twenty-seven branches such as Kanva, Vajasenaya, etc., to be respectively sung by the rhapsodists like Yajnavalka and others. Similarly another disciple of Vayasa named Jaimini divided the Sam Veda into different branches and its Sanhitas were distributed among the different rhapsodists such as Sumanta and Sukarma. Sukarma in his turn took up the Atharva Veda with its hundred thousand verses and distributed it among different rhapsodists such as Paila, etc., who were his disciples, while Suta, by the grace of his preceptor Vaysa, created different Sanhitas of the Puranas. (25—30.)

CHAPTER CL.

S AID THE FIRE GOD:—Pushkara narrated "to Parashu-Rama the tenets of faith and the laws of conduct to be observed by the different castes of people as laid down by the different Manus, which were disclosed to him by the god Varuna, and a knowledge whereof imparts enjoyment of good things in this world and salvation in the next. Pushkara said—"I shall presently discuss the articles of faith and the laws of conduct which should be adopted and observed by the four castes of people in their every day life, which were approved of, even by the god Vasudeva and which carry the sanction and authority of the different Manus. Cessation of all killing propensities, truthfulness, mercy, kindness towards all created beings, serving god, Brahmins, and one's own parents and respectable relations, worship of one's ancestors, veneration towards the king, perusal of good and pious literature, forbearance, fortitude in suffering, and theism are the virtues which should be cultivated by members of the four castes and by men in general (1—5).

The duties of a Brahmin consist of performing the religious rites and sacrifices and in officiating as priests at the ceremonies undertaken by members of his own caste or others. Accepting or living upon the bounties of others he should practise the same virtue to the best of his means and in a no mean scale, and his life should be devoted to studies, both secular and divine (Vedas) and to the advancement of knowledge in general. The duties which are common to the members of the Kshatriya, and the *Vanija* class are making of gifts, study and the performance of sacrifices, the characteristic functions of the former being to protect the honest and to meet out condign punishment to the

wicked and the evil doers, those of the latter caste being trade, agriculture and the possession of cows. The duties which appertain to the Shudra caste, O thou best of the Bhṛigus, are to serve the Brahmins and to practise the handicrafts (6—9).

Since the investiture with the holy thread, a member of the twice-born caste is supposed to take a second spiritual birth, and I shall describe the castes which children born of parents not members of the same caste, would respectively belong to. A child born of parents belonging to different castes would get the caste of its mother, but on the contrary a child born of a Shudra father by a Brahmin mother would be a Chandala. Similarly a child born of a Kshatṛya father by a Brahmin mother is called a Suta, while the one born of a Vaiśya father by a Brahmin mother would belong to the Devala caste. Similarly a child born of a Shudra father by a Kshatṛya mother is known as the Pukkasa, while the one born of a Vaiśya father by a Kshatṛya mother is known as a Magadha. A son born of a Shudra father by a Vaiśya mother is called a Ayogava and thousands of different castes have been known to have originated out of intermarriages between Vaiśya girls and youths belonging to the abovesaid hybrid castes (10—13.)

A marriage should take place only between the members of the same class, the union of a person belonging to a higher class with one of the lower being always forbidden. The functions of the Chandala caste are to kill or to decapitate criminals condemned to death by law, and to do such like loathsome acts, while the functions of the Dashika caste are to keep and live by women. The duties of the Sutas are to serve as charioters and drivers of horses, while a member of the Pukkasa caste should earn his livelihood by hunting. The duties of the members of the Magadha and Ayogaba castes are to sing the praises or panegyrics of kings and crowned heads. A Chandala may support him-

self by acting as a prize fighter or by means of other handicrafts. He should live in the outskirt of a town or a village and wear the clothes of the deadmen brought to the cremation ground under his charge. Members of other castes should never touch or come in contact with a Chandala.

Thousands of hybrid castes have arisen out of inter-marriages between Vaishya women and brides of other Pratiloma castes. A member of the Dashika community should earn his livelihood by means of women or by serving as a guard of the female apartments. The equiries of the royal stable should be recruited from among the Suta community, or its members may enter similar service of other rich men as well. The Puccases should live by killing beasts and fowls of the jungles, while the proper functions of the Maghadhas are to serve as criers or panegyrists in royal courts. The Ayogavas should earn their daily bread by playing on the boards of public theatres and by doing other sorts of handicrafts as well. A member of the Chandala community should live outside the precincts of a town or a village, and all contact with him should be carefully avoided as being polluting and harmful, his proper function in society being to collect the wearing apparels of dead men brought to the cremation ground. A man by renouncing this life for the welfare of a Brahmin or for the furtherance of the common weal, becomes exempted from all subsequent re-births. The hybrid races should be looked upon as the offsprings of the cravings of flesh of their respective parents (14—18).

CHAPTER CLI.

PUSHKARA said:—All through his life a Brahman should try to follow the line of conduct laid down for him in the code or he may earn his livelihood by practising the trades and professions which are open to the Kshatriyas, the Vaishyas and Shudras alike, but never by doing any act which belongs exclusively to the latter community. A Brahmin may keep herds of cattle or engage in trade, money-lending or agricultural pursuits, if necessary, but he should abstain from taking mollasses, salt, meat, Gorasa, or from using such articles of luxury such as shellac (unguents), etc. The sin which attends on an act of killing ants and insects or which is incidental to the different processes of agriculture such as ploughing or harrowing the fields or is unwittingly and unavoidably committed in cutting the shrubs and undergrowths, is atoned for by the performance of a sacrifice, while persons who have handled the plough, become pure and clean by worshipping the gods. A virtuous man should yoke eight bullocks to a plough, those who live by agriculture should yoke six, while a cruel or an impious person would reduce the number to four or two. A man should earn his livelihood by means of truth and piety. Truth should never be parted with, if positive virtues would sometimes part us company. Pity it is that in this poor world of ours, an expedient lie becomes an occasional necessity, but cruelty and deceit should never be suffered to blot the escutcheon of the divine humanity, even if death would enter the list as an adversary (1—5).

CHAPTER CLII.

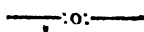
PUSHKARA SAID:—Now I shall enumerate the rites and ceremonies which should be gone through or performed on behalf of a house-holder. The catamenial period lasts for sixteen nights from the appearance of the menses and is the most favourable time for conception. All contact should be avoided on the first three nights. A man wishing to beget a male child should go unto his wife on even days during the abovesaid period (1) Now I shall describe the process of performing the rites of Garbhadhana (lit.,—the rites of making the womb strong and steady), etc., while the rite of Punsavanam should be performed as soon as there would remain not a shadow of doubt about the conception, and before the movements of the fetus would be felt inside the womb. The rite of Simantonayana should be performed either in the sixth or the eighth month of the pregnancy, while the rite of Jatakarma (post-natal ceremony) should be done unto the child before the cutting off and binding of the umbilical chord. The rite of Namakaranam should be performed at the expiry of the period of impurity incidental to childbirth. The name of a Brahmin child should end with the term "Sharma" (the happy one), the name of a child of the Kshatrya caste should end with the term "Varma" (the defender or protector) while those of a Vaishya or a Shudra child should respectively end with the terms "Gupta" and "Dasa" (slave). The mother should present the child to its father addressing him as "Behold this is your child, my darling." The rite of Chudakaranam (binding of the tuft of hair on the crown of a child) together with that of Upanayanam (investiture

with the holy thread in the case of a Brahmana-child) should be performed in its eighth year or in the eighth year counted from the period of gestation, while the same should be performed in the eleventh and the twelfth year (counted from the periods of gestation) in the case of a Kshatriya, and Vaishya-child respectively, and under no circumstance the performance of the ceremony should be delayed till after the sixteenth year of a Vaishya infant. The holy girdles (Moungis) should be made in turn of the blades of consecrated Kusha grass, barks of sacred trees, etc., while those of penitents and ascetics should be made of the skins of Marga, tiger, and Vasta respectively (2—8). The Dandas or holy rods which the children should take hold of after the ceremony of investiture should be made of the woods of Parna, Pippala, and Vela trees, cut as to reach the temple, forehead, and face of the child, according as he would belong to the Brahmana, Kshatriya or the Vaishya caste. The rods should be straight, unstripped of the bark, and not dried. The threads should be made of cotton, silk, or wool, and the infant invested with them should beg alms by repeating the word "Bhabat" (as Bhaban Viksham Dehi) either at the beginning, middle, or the end of his prayer. He should first ask for alms in a quarter where the same could be certainly obtained. The women are not entitled to utter the Veda Mantras, and hence they are not invested with the holy threads, but their marriage ceremonies should be celebrated by repeating the sacred hymns of the Vedas (9—12).

The preceptor having invested the disciple with the holy thread should teach him the way of purifying his self, the rules of conduct (Achara), the process of performing the sacrifices (Agni Karyya) and the rites of daily prayer and meditation (13).

The man who performs a sacrifice with his face turned towards the east, enjoys good health and lives long, while

one who does that with his face towards the south, becomes famous. The man, who tells his prayer with his face turned towards the west, becomes possessed of an ample fortune, while one doing the same, or eating with his face to the north becomes extremely truthful. He should offer libations into the consecrated fire, every morning and evening, and no unhallowed substance should be thrown into it. He should abstain from taking wine, and eating animal diet, and under no circumstance join hands in a dancing party or take part in a singing assembly, nor should he ever cherish or indulge in envy, calumny and obscene language. A new holy rod (Danda) should be taken hold of on throwing the old or the broken one into the water. Having been initiated into the Vedic lore, a disciple should bathe and pay proper remuneration to his preceptor. Self-controlled and strictly observing the rules of conduct, a disciple may live with his preceptor as long as he lives (13—17).



CHAPTER CLIII.

PUSHKARA said:—A Brahman may take four wives, a Kshatriya three, a Vaishya two, while a member of the Shudra caste is not allowed to have more than a single wife. Sacrifices and religious ceremonies should not be performed by a husband in the company of a wife not belonging to the same caste as himself, a privilege which is reserved for his wives of the same caste. A Kshatriya woman having been duly wedded, should hold an arrow in her hand, a Vaishya bride should hold a paddy measure while a Shudra

girl should hold a cotton string in her hand just after the wedding ceremony had been gone through. A girl should be given away, only once in marriage, and the man who robs or carries away a married girl is liable to be punished as a thief. There is no salvation for the person who sells his sons or daughters. The four sacrificial ceremonies, enjoined to be performed by all house-holders, are the giving away of a daughter in marriage, Sacyaga, Marriage, and the ceremony of imparting a name to a new born child (1—4).

The five conditions or circumstances under which a woman is permitted to marry again are, (1) the moral degradation of her husband, (2) his death, (3) renunciation by him of all worldly pursuits, his resorting to a monastery, (4) and his impotency. The widow of a man can marry the brother of his husband if living and willing to take her as his wife, while in the alternative she may marry whomsoever she pleases. The asterisms, under whose benign influence a marriage ceremony should be celebrated and gone through, are the three Purvas, the asterisms presided over by the gods of fire, and wind, and the Rohini (5—7).

A man should not marry a woman belonging to his own Gotra or to a family acknowledging the spiritual leadership of the same Rishi as his own. Marriage with a woman is not forbidden where the bridegroom is not related to her within seven degrees in the father's line or five degrees on the side of her mother.

The Brahma form of marriage is characterised by the giving away of the bride to a man of good and noble parentage and possessed of excellent virtues, and who has been specially invited and requested by her father for that purpose. This sort of marriage should be regarded as the best form of uniting a man and a woman in holy wedlock, as it is supposed to carry the bride's forefathers to heaven. In the Arsha (lit appertaining to the Rishis) form of marriage, the bride is given away with the presents of a couple

of bullocks to the bridegroom, while in the virtue-giving Prajāpatya form, the bridegroom, or his relatives on his behalf, ask for the hands of the bride. In the Asura form of marriage which is always condemnable, the bride is sold for value, while the Gandharva form is characterised by the union of a man and a woman out of mutual love. Marriage by forcibly carrying away a woman in battle is called the Rākshasa, while a marriage by practising fraud on the woman while asleep or otherwise insensible is known as the Paishācha (8—11).

On the day of the marriage ceremony an image of Sachi should be made of clay brought from a potter's house, which should be worshipped on the banks of a tank on the same day. A bride should be taken to the house of the bridegroom amidst peals of music and shouts of general joy. A marriage should not be celebrated when the god Keshava would be enjoying his yearly sleep, nor in the months of Pousha and Chaitra, nor on Tuesdays and lunar days marked by the conditions known as the Vistis. Likewise the settings of Venus and the Jupiter and the eclipse of the moon, asterisms in conjunction with the sun, the Saturn, and the Mars, and the astral condition known as the Vyatipata are inauspicious for the celebration of a marriage ceremony.

The asterisms which should be deemed favourable to the celebration of a marriage, are the Soumya, the Pitrya, the the Vāyavya, the Savitra, the Rohini, the three Uttaras, the Mūlā, the Maitra and the Pushya.

CHAPTER CLIV.

PUSHKARA said :—A man should leave his bed before the breaking of day (Brahma Muhurta) and contemplate in his mind the gods such as Vishnu, etc. In the day time as well as in the morning and evening a man should evacuate the contents of the bowels and kidneys with his face turned towards the north, south being the direction he should look to while doing the same acts in the night. Bowels should not be evacuated on public roads and grounds covered with grass, nor in water. Having washed himself, he should cleanse his palms with earth, cleanse his teeth, and attend to his rites of daily prayers and worship, whereby he would get rid of impurities both internal and external. The sixth act of a man is the rite of daily ablution known as the Kriya Snānam, which admits of a six-fold division, and as without ablution, the worships and sacrifices fail to grant their desired effect, a man should daily bathe in the early part of the morning (1—4).

Ablution in water dug out of earth is less meritorious than one made in fountain waters. The waters of lakes and natural reservoirs are better than fountain waters, in respect of merit. River-water is better than the latter; the water of sacred pools is better than the preceding sort, while the water of the Ganges is at all times the most purifying of them all (5).

Having entered the water a man should brush off the dirt from his body and dash the water briskly over the same by repeating thrice the Mantras respectively running as "Hiranyavarna," "Shannodevi," "Apohista," and "Idam Apas." Then immersed in water, he should repeat his Mantra and repeat the sin-destroying verses (Aghamarshana Suktas) or the verses known as the Drupada, Purusha

or those running as Junjate Manas, etc., or the Vedic verse known as the Pourasha and specially the Gāyatri Mantra which occurs in the sin-destroying verse of the Aghamarsha. The Rishi who composed the above verses or the rhapsodist who first recited them was Agamarshana. The metre of the verse is Anushtubha and the god Hari is its tutelar deity. Then he should squeeze out his cloth dry and offer libations of water to the gods and his departed manes. Handfuls of water should be offered by repeating the Mantra known as the Purusha Sukta, and subsequent to that he should perform the rite of Agni-Havanam and pay remunerations to the Brahmanas as his means would admit of (6—12).

Then for the welfare of his soul, a man should hold communion with the universal spirit. The seat, bed, carriage, wife, son, and alms-bowl of one's own are always holy, while those belonging to others should be deemed as impure. A man should give way to a venerable person, a pregnant woman or to a person carrying a heavy load, if come across on the road. A man should not look at the sun just rising, setting or reflected in water, nor should he look at a woman stripped of clothes, nor leap over a well, a grinding stone, a piece of bone, a cotton thread, an execution ground, a seat for a pitcher, a pestle and a pasting slab, nor touch ashes or anything ugly or filthy. A man should not enter the female apartments or treasure rooms of another man's house, nor go on another man's errand. He should not get into a boat of unsteady equilibrium, nor climb a tree or a mountain and should always cultivate the science which deals with the increase and accumulation of wealth. A man who bites his finger nails, or is in the habit of tearing grass or wantonly breaks down pebbles, soon meets his doom. A man should never beat his palm against his face by way of keeping time with music etc., and should never stir about abroad in the night without a lamp. A house should not

be entered into by any other way than the proper door, and a man must not make grimaces or pull a long face while in a company. A speaker must not be interrupted while discoursing on any subject, and a man should never twist or play with the ends of his cloth, nor wear it in an improper fashion. "Good" and "well done" should be the remarks made in connection with all statements averred in the presence of a man, while he should studiously refrain from making any reflections on another man's conduct. A seat made of the Palāsha wood should never be sat upon, and the shadow of a divine image should be followed at the time of accompanying it in a procession. A man must not walk through the two rows of his elders, but observe rules of decorum while in their company, nor gaze on the stars. The name of a sister stream should not be mentioned while crossing a river, nor a person should scratch his body with two hands. A man must not cross a river without propitiating the gods and his departed manes. A river should not be polluted by throwing dirt and filth into its water, nor should a man take a bath, shorn of all wearing apparels. Then he should commune with his god for the expansion of his inner being. A man must not remove a garland from his person with his own hands, nor put on one composed of flowers having rough and excessive granules. A man must not enjoy a laughter at the expense of wicked men, nor should he live with them in a foreign country. A place in which, there is no physician, river or a monarch, and which abounds in women and vulgar people (Mlechchas) should not be dwelt in for any consideration. A man having inadvertently gone unto a woman in her season, must not unloose his tongue but contemplate the god Keshava in his mind. A man should not laugh, sneeze, nor yawn without having previously screened his (mouth) nor give out the humiliation suffered by him even at the hands of his own master. A man must not give a loose rein to his senses and appetites, nor

unduly deny himself their legitimate gratifications. Oh thou son of Bhṛigu, a disease must not be neglected from its very beginning, as an enemy, however small, must be always dreaded. A man should always rinse his face with water after having returned from a walk on the road, and he should never carry fire and water at the same time. A man must not talk loudly and disrespectfully in the presence of a Phallic emblem nor cross his leg while sitting. A man should not be spoken ill of either in his presence or at his back, and abstain from making blasphemous or sacrilegious remarks as regards a god, a Rishi, or a sovereign. A man must not put any faith in women, nor should he be inimically disposed towards them. The scriptures should be listened to, and the good graces of the gods should be secured every day, whereby piety would be increased. The Moon god should be worshipped by a man on the day of the asterism of his birth (birth day) and the gods and Brahmanas should be as well propitiated on the occasion. All unguents and lubrications should be avoided on the sixth and the fourteenth days of the lunar month. Urine and excreta should be deposited at a distance from one's dwelling house and one must always take care not to make enemies of good men (13—31.)

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CHAPTER CLV.

PUSHKARA said:—Now I shall enumerate the names of the substances, by which the household goods shall be made pure, if anywise polluted by unhallowed contact. Pots made of clay, copper or gold are purified by baking them again in fire, in the event of their being made impure by urine and excreta, otherwise a vessel made of copper is made

clean by rubbing it with water containing a solution of the acid substances. Articles made of iron or Indian bell-metal are purified by rubbing them with alkaline substances, while a pearl is purified by washing it simply with water. Similarly articles made of conch-shell or stone, and articles such as pot-herbs, rope, roots, fruits and pulse are purified by washing. In a sacrifice, the vessels essential thereto, are purified by simply rubbing them with palms; the oily substances are made pure by pouring warm water over them, while a room is purified by sweeping it with broomsticks. A cloth washed and purified should be made purer by sprinkling over it a solution of earth and water. A large number of clothes anywise made impure is purified by sprinkling water over it, while articles made of wood are instantly made pure by washing. A concourse of wooden articles should be purified by floating them on water. Bed-steads, seats, carriages, and windows are purified by sprinkling water over them, and likewise hays and faggots should be made pure by the same process. Articles made of bone and ivory should be purified with the washings of sun-dried rice. Leaves and fruits should be cleansed with the hairs of a cow, while the cleansing of the articles made of bone should be made in the way as laid down in the case of ivory. Mollasses, salt and juice of trees should be purified by drying. The flowers of Kusumbha trees, together with wool and cotton are cleansed by washing them in stream water, care being taken to spread them apart at the time of the washing. The different parts of the body of a cow, except its face, are pure. The face of a horse or that of a goat is always pure and likewise the faces of a woman, calf, bird, and a dog are always pure, specially when salivating during a hunting excursion (1—10).

A man should rinse his mouth with water after having eaten, sneezed, drunk water, risen from sleep, coming home from a walk on the road, and after having put on a cloth.

A woman in her menses becomes pure by touching a cat on the fourth day of her flow, while she attains the same end by bathing on the fifth day, when she becomes fit to perform all the sacrifices undertaken in honour of the gods and her departed manes. Seven pieces of clay should be rubbed over the region of the anus; one piece should be rubbed over the genitals, two or three pieces over the palms. The number should be quadrupled in the case of an ascetic or a Brahmacharin. Cotton clothes and silks are purified by means of white mustard; clothes or seats made of hairs of a deer are made pure by sprinkling water over them, and the same rule holds good in the case of fruits and flowers (11—13).

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CHAPTER CLVI.

PUSHKARA said:—Now I shall discourse on the nature of impurity and the period of its continuance, which is supposed to disable a person from undertaking all sorts of religious and sacrificial rites and which follows upon the death of (Pretashoucha) and birth of his relations (Sutika-soucha), or on the death or the birth of a Sapinda. A Brahmana remains unclean for ten days and nights. O thou best of the sons of Bhṛigu, the members of the Kshatriya caste get rid of their uncleanness on the twelfth day of the birth or of the death of a Sapinda, the Vaishyas on the fifteenth, while a Shudra, under a similar circumstance, stands absolved of his physical impurity at the expiry of a month. In the case of slaves, the period of uncleanness is like that of his master. For a person born in the womb of a Brahmana, Kshatriya, Vaishya or a Shudra mother the period of

uncleanness is one, three and six days respectively. In such a connection a Brahmana and a Kshatriya would be respectively clean again in three and six days, while a Vaishya and a Shudra would be absolved of their impurities in six. In the event of the death of a child who has not cut his teeth, the impurity will last for a single day only, while it will extend over a period of a whole day and night, where the child will die before the rite of Chudākaranam has been performed unto it. In the case where the death occurs ere the rite of Vratādesha (taking of a religious vow or penance) has been performed, the period of impurity will cover a period of three consecutive days and nights; whereas the same will last for ten such, when the child dies subsequent to that. A Shudra becomes clean from after the fifth day of the death of a child of less than three years, while the period of impurity extends over a period of twelve days, when the child dies after completing the third year of his existence. The period of uncleanness on the death of a (Shudra) child of six years, covers an entire month of thirty days. In a single night the friends of a deceased woman dying before the age of Chudākaranam, becomes free of the moral disability consequent thereon, while the uncleanness lasts for three days when the death takes place after that age. The members of the father's family of a married woman are not uncleanly affected by her death when it occurs in the house of her father-in-law, while their impurity lasts for a night only, when she is delivered of a child in the house of her father-in-law; otherwise the period of postnatal impurity extends over a period of ten days. The relations on the father's side of a married woman become certainly unclean for three days, in the event of her dying in her father's house, while in the case of two impurities occurring on the same day, (both of them) should be supposed to terminate on the same date, while the two occurring on two different dates should end with the latter, as laid down by Dharmaraja (1—12).

The period of uncleanness following on the death of a relation by consanguinity in a foreign country, and heard a little later, would last for the unexpired period of ten days from its occurrence. On the other hand, it would last for three consecutive days, if heard at its expiry.

Similarly, the death of a relation heard after the lapse of a year, does not entail a period of impurity more than what is absolved by bathing, even if the deceased is related to the bather as a grand-father by the mother's side or as a spiritual preceptor. In the case of an abortion occurring in the family, a man becomes unclean for as many days as the number of the months of the abortive pregnancy. On the death a Sapinda, O thou son of Bhrigu, a Brahmana becomes unclean for ten days, a Kshatriya twelve, a Vaishya for fifteen, while the disability of a Shudra under a similar circumstance lasts for an entire month (13—14).

The cakes of obsequies should be offered to the souls of the dear departed near the Uchchhista, by repeating his name and the name of the clan (Gotra) he belonged to. Then having fed the best of Brahmanas, and propitiated them with wealth, and having offered the oblations of sun-dried rice and libations of water by mentioning their names and the names of the Gotras (the family or the spiritual clan founded by a Rishi) they belonged to, three Vikarshunas should be laid down, having the width of four fingers and the length of a span, each being four fingers apart. Three lamps or cotton sticks should be lighted and placed near the abovesaid Vikarshuna. O Rama, twelve oblations should be offered to the god Soma (Moon-god). Vanhi (the god of fire), and Yama (the god of death), and the lighted lamps on the cakes of obsequies should be separately put out as before. The vessels should be filled in with wine, meat and curd, and if there be any Adhimasa in the year, a separate vesselful of oblation should be decked out for that. In the alternative all these should be per-

formed on the twelfth day of the occurrence. An additional Shraddha ceremony should be performed on the twelfth month of the year in the event of there being an Adhimasa in it. After the lapse of one full year, the Shraddha should be performed as usual. Four cakes of obsequies should be offered to the soul of the departed relation for whose salvation the Shraddha ceremony had been undertaken, and to the soul of his three forefathers directly in the ascending line. Then having worshipped them, the cakes of obsequies offered in honour of the departed, should be mixed with the three other offered to their forefathers, by repeating the Mantra, which runs as "Prithivi Samana." Then the vessel containing the cake offered to the soul of the departed should be placed over those containing the oblations for his three direct ancestors, though they should be separately decked out at the outset. The ceremony in question should be performed without the Mantras in the case of a Sapindikarana ceremony performed in honour of the soul of a deceased woman. The Shraddha ceremony should be performed every year, and every year should be offered to one's departed manes. a pitcher full of water and boiled rice which would last them for a year. As the white drops of streams of the Ganges swollen by the downpours of the rainy season, baffle all counting, so the number of one's forefathers whose souls are doomed to roam about in the confines of Haydes, becomes incredibly swelled in the march of time, and so the Shraddha ceremony should be performed as often as possible in order that they might not run short of provision in a region where the very atmosphere is made of torments and anguish of a disembodied existence. A Shraddha ceremony is the only means of reaching them the much needed, longed for, sustenance, in a region where other means of conveyance are of no avail, and a man should never mourn or show any grief at the time of offering oblations to his departed manes, nay even if they were

offered, in anticipation, to his own would-be-liberated spirit (15—31).

No impurity or uncleanness attaches to the relations of a man who has committed suicide either by falling from the brow of a mountain, or by means of fire, or by hanging himself by the neck, or by drowning himself in water, even if the death be due to a stroke of a sword or that of lightning or to other untoward accidents. An ascetic, an observer of a religious vow (Vrati), a Brahmacharin, a King, a Karuka, a person initiated into the mysteries of spiritualism, and those who are in the king's service, may bathe before the cremation of a dead body, if they follow one to the cremation ground. A man should bathe in water after having held an intercourse with a woman, or after having exposed himself to the fumes of a burning funeral pile. The dead body of a Brahmana, should never be carried by a member of the Shudra community, nor should the dead body of a Shudra be allowed to be brought to the cremation ground by a Brahmana, as the same is sinful and improper. But by carrying the dead body of a friendless destitute Brahmana to the cremation ground, a Shudra goes to heaven at the close of his life.

The man who carries logs of wood for erecting the funeral pile of the poor and destitute dead, wins victories in war. Having lighted the pile, the friends of the deceased should circumbulate it from their left hand side; and then bathe with all their clothes on. Each one of them present, should offer three libations of water in honour of the departed soul and then enter their respective homes by first brushing the soles of their feet against a piece of wood and a stone. Then they should throw sundried rice into the fire lighted before their doors and chew the leaves of Nimba trees before crossing their threshold. In the night they should lie down separately on the floor and live on light diet. On the tenth day, they should get themselves shaved, and thus becoming clean

and pure, they should then offer a cake of obsequies to the soul of the departed, and bathe by placing on their cloth the seeds of sessamum and sundried rice (32—39).

The body of a child, dead before cutting his teeth or that of a human foetus miscarried or prematurely delivered, should not be burnt; nor libations of water should be offered to its soul. The bones should be collected on the fourth day, and thenceforward the relations of the deceased would be clean (40—41).



CHAPTER CLVIII.

PUSHKARA said :—Now I shall deal with the nature and the period of continuance of the uncleanness, which follows upon a miscarriage of a foetus in one's family. The period of uncleanness would be three days only, in the event of the miscarriage having taken place in the fourth month of conception, while it should be observed for ten days in the event of the catastrophe having taken place later. In the case of a Kshatriya, the period of uncleanness incidental to the former circumstance, is four days, while that of a Vaishya is five days only.

A Shudra under a similar circumstance becomes pure in eight days. An impurity of twelve days should be observed by women in connection with an abortion occurring later, while the father becomes clean by simply bathing after the incident. The Sapindas of the father need not bathe, while persons related to him in the seventh or the eighth degree of consanguinity, should observe that uncleanness for three nights only, the impurity for the Sapindas in connection with the decease of a child, dead before cutting his

teeth, not lasting beyond the day of death. The impurity in connection with the death of a child, dead before the rite of Chudakaranam had been performed unto him, is one night only, while it would extend over a period of three nights in the event of its dying without taking any religious vow (Vratopadesha). The parents of the child would remain unclean for ten days in the event of its dying at a later age, while the period of their impurity would be three nights in the event of the child dying before cutting his teeth, even though after the performance of the Chudakarana ceremony. The uncleanness following upon the decease of a child, dying before attaining an age of three years, lasts for a night. Under a similar circumstance, a Kshatriya would remain unclean for two days, a Vaishya for three days, a Shudra for five days, and for twelve days where the Shudra is an unmarried one. A Shudra would remain unclean for twelve days, a Vaishya for nine days, a Kshatriya for six days under the circumstance which enjoins a Brahmana to observe a period of impurity for three nights. The dead body of a child, dying within two years of the date of his birth, should not be burned in fire, but buried underneath the ground, nor libations of water should be offered to its departed spirit, even when the rite of Namakaranam (the name giving rite) had been performed unto it (1—9).

Libations of water should be offered to the soul of a child who had died before cutting his teeth, while the impurity in connection with the death of a child who had been invested with the holy thread, should be supposed to last for ten days, while an uncleanness of one day should be observed by a Brahmana-reciter of the Vedas and a custodian worshipper of the consecrated fire. Under a similar circumstance, a Kshatriya, a Vaishya, and a Shudra would remain impure for three, four, and five, days respectively, while a Brahmana who is not a custodian of the consecrated fire would be supposed to labour under a similar

disability for ten clear days. Circumstanced as above, a virtuous Kshatriya would be pure again in the course of nine days, an uncommonly pious Brahmana in seven, a qualified Vaishya in ten, days, while a meritorious Shudra would be pure again in twenty days. Under all other circumstances a Brahmana would be clean in ten days, a Kshatriya in the course of twelve, a Vaishya in fifteen, and a Shudra in the course of a month. The death of a relation heard after the lapse of ten days from its occurrence, entails an impurity for a period of three days as regards men of exceptional virtues, one day of uncleanness being observed for each three days of the actual period of unexpired impurity, while impurities which are caused on the same day must abate altogether. Slaves and servants living under the same roof of their master, together with the disciples learning and dwelling in the house of their common teacher, should, on the death of any one in the master's family, separately observe a uniform period of uncleanness with that of their master or teacher. The period of uncleanness incidental to the death of a person, whose dead body had not been committed to the flames just after the extinction of vitality, should be counted as running from the day on which the body should be cremated, and this is known as the Law of Vaitanikas. The impurity which attaches to a man through his touching or carrying the dead body of a person not related to him by any tie of consanguinity, extends over a third part of the original period¹ of uncleanness peculiar to the caste of the deceased, *vis.*, the impurity is supposed to last for three, four, five, and ten, days respectively, in the case of a Brahmana, a Kshatriya, a Vaishya, and a Shudra respectively (10—17).

In the case of an unmarried daughter, the period of impurity is one day only (inclusive of the night) while it should be supposed as extending over a period of three days and nights, if incidental to the death of a married

daughter, the period of impurity to be observed by her married sisters, lasting for two days and two nights only (Pakshini). An unmarried girl belongs to the clanship of the same Rishi as her father, while a married woman goes off by the Gōtra of her husband. A woman, if unmarried, should offer libations of water to the souls of her departed forefathers, while a married woman should propitiate the souls of her departed manes, both on her father's and husband's sides, with libations of water. O thou twice-born one, the period of impurity, following upon the death of one's (Brahmana's) parents, is ten days. A Brahmana remains unclean for three days on the death of his daughter, while the death of a Sapinda relation unto whom the rite of Chudakarana has been performed, entails an uncleanness of one day only. A Brahmana on the death or the birth of a son by his Brahmana wife becomes clean after the lapse of ten days from the date of birth, while the period of uncleanness lasts for one, three six and days only as the son is born of a Kshatriya, a Vaishya, or a Shudra mother, the period of impurity on his death being identical with what has been laid down in connection with his birth.

The rules laid down in the foregoing couplets should be supposed to hold good as far as the Sapindas of a Brahmana are concerned. Now I shall deal with the period of the disability of uncleanness under which a father usually labours on the birth or the death of a child of his wife by her former husband, or begotten by another person appointed to visit his wife, or of those who though children of his wives are not the offsprings of his own loins. The period of impurity in such cases as well as in those connected with hybrid-children, or those leading the life of celibacy and asceticism, is three days only. The rite of Udaka Kriya (rite of offering libations of water to the departed souls) should be performed in honour of the souls of relations who have departed this life, as well as those who have voluntarily renounced the

world and its concerns (Tyagi), *vis.*, one for the mother, two for the parents, and two for the brothers who have resorted to monasteries. In such a case, the Sapindas (persons related by consanguinity up to the seventh degree) will remain unclean for one day on the birth of a child spoken of in the Jine immediately preceding, and for two days on his death (17—26).

Now I shall speak about the period of impurity which will attach to the Samānodaka relations of a person under the circumstances stated above. On the death of a child entitled to a separate Pinda (cake of obsequies) and staying in a distant country at the time of his demise, a Samānodaka becomes pure by an ablution with all his clothes on. Under a similar circumstance, the Sapindas would be clean at the expiry of ten days, the Sākulyas after three nights, and persons belonging to the same Gotra by an ablution only. The Sapinda relationship terminates with the seventh degree of consanguinity both in the ascending and descending lines of succession, while the relationship of Samānodaka lasts up to the fourteenth remove. The Gotra of a person signifies the fact of his belonging to the family or to the spiritual tutelage a particular Rishi after whom the Gotra is named, and which occurs, or is mentioned, after the name of a person given at his birth. On the death of a Brahmana in a distant country, his relations will remain impure for as many days from the date of its hearing, as will make up the unexpired period of ten days counted from the day of its actual occurrence, and in the event of being informed thereof at the expiry of ten such days; will observe the impurity for three consecutive days following on the day of the hearing. On being informed of the death of a relation at the expiry of a full year from the date of its actual happening, a man becomes pure by simply touching or sprinkling water over his head. The impurity lasts for two days and two nights (Pakshini) if the deceased happens to be the maternal uncle of the hearer, while it

lasts for a night only, when the deceased is related to the person informed as a disciple, a Rittik (priest) or a Vandhu. On the death of a son-in-law, a daughter's son, a sister's son, a brother-in-law or of a son of his, a man becomes clean by an ablution only, the period of uncleanness entailed by the death of a maternal grand father, a spiritual preceptor, and of a maternal grand mother lasts for three days. In plague, in pestilence, in conflagration by general fire, in an imminent danger, in a revolution of government, in marriage, in a gift and a sacrifice, a man remains unclean for a single day only, like a Bramhacharin, a Sativrati and a knower of the Supreme Brahma, on being informed of the death of a relation or of a person any way related to him in blood or by the bond of spiritual sonship, who had died an accidental or a violent death. No impurity is attached to a man on being informed of the death of a relation who has killed a cow, a king, or a Brahmana, or who has committed suicide (27—37).

The atonement for a man afflicted with an incurable disease or who has been incapacitated from reading the Vedas, is to burn himself in flames. A person (man or woman) who commits suicide by hanging himself or herself by the neck, either from a sense of humiliation, anger, affliction, through a fear of defeat, lives for a hundred thousand years in hell, in torment and anguish, perpetually consumed by the flames of living fire. The remains or charred bones of an old man, who, from his utter inability to recollect a single distich of the holy Vedas and to perform the holy rites laid down in the Shrutis, has voluntarily departed this life, should be collected on the second day of his death. The uncleanness incidental to the death of such a person expires on the third day of his death, on which libations of water should be offered to his departed spirit; and his Shraddha ceremony should be performed on the fourth day. The Sapinda relations of a deceased killed by fire or

lightning, remain unclean for three days; and no impurity attaches to the relations of women who have killed their husbands, or have defiled themselves in the amorous and clandestine embraces of vile persons, in life. A son deserted by his parents in infancy, becomes clean by ablution on being informed of their death, and after a year may duly perform the Shraddha ceremony and other rites of obsequies for the salvation of their soul. Persons who have happened to carry the dead body of a man, not related to them by bonds of Sapinda relationship, would be clean again by bathing with all their clothes on and after having touched fire and eaten a small quantity of clarified butter. In the alternative they would be clean by eating the boiled rice in the house of the deceased on the tenth day of his death, when the Shraddha ceremony would be performed, if they had no objection to take rice at such a place, but should not sit there for a day before they had done as above directed. The Brahmanas who carry the body of a poor destitute Brahmana to the cremation ground, attain the merit of performing a sacrifice at each of their footfall towards that spot, and become simply pure by ablution. A Brahmana who has followed the dead body of a Shudra to the burning ground or has joined with the friends of such a deceased in mourning his death, becomes pure at the expiry of three days. On a Shudra woman having been delivered of a child in the house of a Brahmana, or a Shudra having departed his life therein, the master of the house should abstain from making any gift or from undertaking any religious ceremony for the attainment of any object, for that entire day. Cooking pots and other articles of pottery should be thrown away and the floors and walls should be plastered over with a fresh coating of clay, whereby the house would be again clean and pure. The dead body of a Brahmana should not be borne by Shudras, where persons of the same caste with the deceased

would be available. Brahmanas should carry the remains of a Brahmana to the cremation ground and there having washed the body and decorated it with flowers and garlands, should commit it to the flames. The entire body must not be reduced to ashes, but a remnant should be preserved; and it should be held positively sinful to burn a dead body entirely naked. The Grotajas or persons belonging to the same family with the deceased, should place the body on the funeral pile, which should be lighted with the three fires known as the Ahitagni, Anahitagni and the Loulikagni (38—51).

The son of the deceased, should three times touch the face of the deceased on the pier with a bundle of burning fagots and by repeating the Mantra which runs as "you have sprung from the energy which is also manifest in the fire. You be and return to the original (spiritual) fire which brought you to being. May fire lead you to pleasure and paradise." Then the friends and relations (Vandhavas) should sprinkle water over the deadbody by mentioning the name of the deceased and the name of the family (Gotra) he belonged to. Thus the Udakakriya (offerings or libations of water) should be performed in honour of the departed souls of one's maternal grandfather, spiritual preceptor and friends, such as brothers-in-law, etc., by repeating the Mantra which runs as "May water purify this state of ours, etc. I am the son." Ten Pindas should be offered to the departed soul of a Brahmana, twelve to the disembodied spirit of a Kshatriya, fifteen to the departed real self of a Vaishya, and thirty in honour of the inner man of a Shudra reposing in the shades of the infernal region. A son or his locum tenens such as grandsons, etc., should offer the cakes of obsequies (Pinda) (52—56).

After having finished the cremation, the sons, friends and relations of the deceased should return home, and before crossing the threshold of the house, should chew the

leaves of the Nimba tree, rinse their mouths with water, touch the fire, cow-dung, and white mustard kept before the door way, and then enter the house by rubbing the soles of their feet against a piece of stone. The persons who had joined the cremation party and were related to the deceased such as son, etc., should lie down on a mattress or on a blanket on the floor, studiously abstaining from all animal diet, salted boiled rice, and all alkaline substances. The seats and blankets to be used during the continuance of one's state of impurity should be purchased new for value. The man who first officiated at the funeral ceremony at the burning ground, should perform the Shraddha ceremony on the tenth day. For want of funds to purchase all the abovesaid articles new, the performer of the Shraddha should live the life of an ascetic (Brahmacharin) and perform the ceremony and offer libations of water in a spirit of sincerest contrition (57—59).

The rules regulating the conduct of a person during the state of his impurity incidental to the death of a relation shall apply *mutatis mutandis* to a similar state following on the birth of a child in his family. At least the learned and the intelligent should strictly observe them with a view to attain purity. The uncleanness incidental to the birth of a child in the family shall affect all its members alike except the parents of the newborn babe, who are to treat it (impurity of child-birth) as a glad and wished for disability. The mother will labour under a similar disability as the cognates of the infant, but the father will remain pure so as to be competent to perform the Shraddha ceremony of his fore-fathers on the day of his son's nativity and to make costly gifts of cows, gold, and clothes to the Brahmanas and to the poor and the needy (60—62).

Of two concurrent states of impurity incidental to a child-birth and a death in the family, [the one occurring

at an earlier date than the other, the uncleanness incidental to the birth of a child occurring during the continuance of one following on the death of its relation,] the latter should be observed and the two states of impurity should be supposed as expiring on the abatement of the latter, the natal uncleanness in the above instance being held as non-existing and inoperative. Two states of uncleanness of the same nature and one occurring during the continuance of the other, shall simultaneously abate, while those of opposite nature, shall expire with the second as laid down by the king of virtue (Dharmaraja). Of several deaths occurring in the family, the period of uncleanness should end with what is incidental to the first death, while the uncleanness of a superior nature should not be supposed as counteracted by a lighter impurity, the latter being held as affected by the former. An uncleanness, occurring on the last night of two already existing states of impurity, incidental to a birth and a death in the family, expires after two days following on the abovesaid night; while an uncleanness occurring on the morning instead of the night of the day above referred to, expires after the lapse of three days therefrom. Under both the circumstances the rice boiled by the members of the unclean family should not be partaken of, and such unclean persons should abstain from making any gifts or from undertaking any sacrificial ceremony during the continuance of their state of impurity, it being superfluous to add that no sin attaches to a person who unwillingly partakes of such rice or to the members of the bereaved and unclean family who do the abovesaid forbidden acts out of ignorance of the existence of such uncleanness (63—69).

CHAPTER CLIX.

PUSHAKARA said:—The person who departs this life with his or her mind absorbed in the contemplation of the god Hari, ascends heaven and attains salvation, no matter whether he or she had been initiated or not, and whether funeral rites had been performed unto his or her earthly remains. The soul of a person begins to fare better in the regions above, from the very moment the bones of his or her earthly body are cast into the Ganges. The soul of a person blissfully resides in the celestial region, as long as the bones of his earthly body remain in the water of the Ganges. No religious or sacrificial ceremonies should be undertaken for the salvation of persons who have committed suicide or have suffered a moral death, as salvation is denied to them, still the fragments of their skeleton cast into the Ganges go much way to alleviate their sufferings in the nether regions. Oblations of boiled rice and libations of water offered to these fallen spirits return untasted from the welkin. The offerings known as the Narayana Vali should be made for the provisions of these afflicted souls, and Narayana (god), out of his infinite mercy, may allow them to partake thereof. The lotus-eyed god is infinite and eternal, and any thing offered to him is never destroyed. The god Janardana is called the Patra (a receptacle) as he it is who intervenes to break the fall of a fallen soul and lifts him up from the abyss of spiritual death and holds him in his own bosom. It is only the god Hari who grants enjoyment and salvation to a fallen spirit. Seeing death all round, it is the bounden duty of every one to cultivate virtue and to live a life of piety (1—6).

In the darkness of death, the terrestrial friends of a man cannot follow his departed soul. Sons and wives fall off on

the road of Pluto (Yama). It is virtue alone that walks by his side, be it in the wilderness of death or on the ever glad and sunlit fields of Elysium, or where none can follow. Do that to-day what has been put off for the morrow, and in the morning what has been intended to be done in the afternoon. Death waits for no body and never stops to consider whether a man has finished his work or not. It takes the man busy with trade or agriculture, as well as the spendthrift and the indolent, those of the earth and earthly as well as those whose minds sit loose upon their house and its concerns. Death knows no favourite or enemy. He carries away a man, as a wolf a deer. At the end of the preordained period of life, death shows its prowess and takes away a being; and before that time of ordination is reached, a creature pierced with a hundred arrows, defies death. On the contrary, at the full time, the pointed tip of a blade of Kusha grass may put an end to his life. Death baffles all medicine, healing art and incantations. It is paramount and supreme. The good or evil deeds of a man (Karma) are sure to overtake him in his next existence, as a calf finds out its mother from among the herds of cattle. The origin of this transient universe and of the life that perceives it, is buried in obscurity. Only its middle portion is patent and tangible and so its transition to the unknown is equally mysterious as its origin. As there are different stages such as infancy, youth, and old age, in the life of a man, so there is a hereafter. The embodied soul (Dehi) takes a new body, just as a man changes an old cloth and puts on a new one. So mourn ye not the death of a friend or a relation (7-14).

CHAPTER CLX.

PUSHKARA said :—Now I shall discuss the duties of the Yotis (ascetics) who have made the forests their abode (Vanaprastha). Hear, O Brahman, they are the wearing of long clotted hairs, sleeping on the ground, and putting on of a garment of skin. A Vanaprastha should reside in a forest and live upon fruits, edible roots and the seeds of Nivara grass. Clear fountain water should be his drink. He should bathe thrice every day, beg no alms, and annihilate all his passions and propensities. Hospitality to guests and worship of the god are its two fundamental features. A house-holder having seen the birth of his grandson (a son's son) should resort to the forest. He may do that at the expiry of the third stage of his life, either alone or in the company of his wife. In summer he should practise the penance known as the Panchatapas. In the rainy season he should practise the same when the sun would be seen through the interstices of the clouds. In the Hemanta (forepart of the winter) he should practise the most rigid and austere penance above referred to in wet clothes; and then start straight way on a journey to the different quarters of the globe, without ever thinking of returning to the place of his original start (1—5).

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CHAPTER CLXI.

PUSHKARA said :—Now I shall deal with the characteristic features of the life of a Yoti which imparts salvation

and illumine the minds of their observers with the light of true and perfect knowledge. A man, having arrived at the fourth part of his life, should renounce the society of worldly men. A Brahmana, the very moment he becomes apathetic to the world and its concerns, should adopt the life of a Parivrajaka and start on his aimless journey. He should perform the Prajapatya sacrifice wherein all the gods are worshipped, and pay remuneration to the Brahmanas. Then the apathetic mendicant, having taken the consecrated fire on his own person, should leave his home. Content and alone, he should roam about from place to place, taking a single morsel of food for sustenance. Indifferent alike to pleasure and pain, and not letting the thoughts of morrow cross his mind, and without laying by anything against a rainy day, he should go out in this wide world, cherishing and cultivating in his heart that rare knowledge of the Absolute Reality which is worshipped by the sages and which underlies this phantasmagoria of phenomena. The rejected and tattered rags of the social beings, are the clothes of an emancipated man, the protecting shadow of a hospitable tree is his abode, the skull is his bowl, and equality to all and practised everywhere, forms the inner spring of his conduct. Fond of neither, he should never court death nor life, but should bide his time till death comes, as a servant bides the time of his master. Carefully scanning the ground with eyes, he should step forward and drink water filtered through a piece of cloth. He should speak truth and nothing but truth, and act, whatever he would act, with a mind pure and serene. The vessels which an anchorite would use should be made of wood or of the skins of gourds, clay or of bamboo. A Yoti should go out for alms, when the ovens have been cleansed of their cinders, and have ceased to emit smoke, the pestles have been laid aside, the scrapes of bread and remnants of food have been removed and thrown away, and lids have been placed over the cooking pans in a house-

hold, and all bustle and hurry have settled down in the calm of a midday repose (1—8).

The five sorts of alms which a Yoti or a Prahma-charin can take, are (1) collection of small quantities of food-stuff from door to door, like the gathering of honey by bees from flower to flower, (2) a quantity of food enough to serve for a day and obtained from a single household, (3) alms asked for before, (4) alms not begged of, (5) alms received just at the time of meal. He may receive the alms in the cup of his folded palms, or keep them in a bowl of his own, out of the vessel or cup in which they have been given. Constantly meditating upon the results of the good and evil deeds (Karma) of men, and their progress or retrogression in the path to spiritual perfection, he should fulfil the duties of his order, nourishing a clean spirit in a clean heart. Equality to all forms the essence of virtue, and it is not the garb alone that makes a saint. Practice, rather than precepts of piety, is what is necessary to evoke the God in life, it is the actual dipping of a fruit of the Kataka tree in it, that makes the water clean, and not a mere repetition of the name of the fruit. Pious men and specially the Yotis should devote their lives to the service of the honest, the imbecile, the maimed, the blind and the deaf. In short their life should be a string of efforts for the solace and amelioration of the suffering humanity. It is their prerogative to emancipate the worldly Brahmanas from the trammels of this life and to lead the struggling, staggering humanity, out of illusion and ignorance, to light and rest. A Yoti looks upon this corporeal frame as a bloated bladder of skin at the best, lined with muscles, tendons and flesh, and propped by a scaffolding of bone, full of stenchy urine, excreta and filth, an abode of ailments and afflictions and a frail victim to old age, grief and death, more ephemeral, than a dew drop on a summer grass, no hing more or less than the resultant, of the five material elements (9—16).

The ten features of piety are the comprehension of God, forbearance, self-control, uncovetuousness, purity, abstinence, modesty and knowledge. The Bhikshus admit of being divided into four different sects such as (1) The Kutirakas (living in cottages), Vahudakas, Hansas, and the Paramahansas, each succeeding order being spiritually superior to the one immediately preceding it. The Yogis such as Ekadandis and Tridandis, should be supposed as to have been liberated from the trammels of existence. The five virtues (Yamas) are truthfulness, forsaking of all cruelty, uncovetuousness, abstemiousness, and absence of any desire or taking of any alms or gifts. The five Niyamas (rules of conduct) are purity, contentment, practice of austerities, reading of the Vedas, and the contemplation of God. A Yogi should sit in the attitude known as the Padmasana. The rite of Pranayama (regulation of the breath wind) admits of a two-fold division such as the simple and the impregnated. The former consists of that which is accompanied by a Japa (repetition of a Mantra) and a contemplation of the deity, while the latter is characterised by the absence of both. Each of the divisions is divided into three sub-divisions such as the Puraka, Kumbhaka and the Rechaka. A Puraka consists in the act of taking in of the breath wind, a Kumbhaka in checking its out-flow, while a Rechaka consists in letting out the breath wind. The duration of the above processes respectively consist of twelve, twenty-four and thirty-six Matras, a Matra being equal to the time taken in pronouncing a short vowel (17—24).

The rite of Pratyahāra consists in drawing the mind off from the things of the world, such as is always done by gently pronouncing the Pranava Mantra "Om." Dhyānam consists in meditating upon the infinite and eternal principle expressed by the term god, and this infinite eternal universe gently evolving thereout. Dharana consists in

concentrating the mind solely on that, while a Samādhi signifies the staying of the human soul, in this life, in the bosom of the Brahma. The Ananta Jnanam (Infinite knowledge) is an apprehension by the Ego, that there is a close identity between his self and the self of the Supreme Brahma. Brahma is Infinite knowledge and infinite gladness symbolised by the terms "Tattvamasi" (you are that, or in other words you are that real underlying substratum of the universe, which our senses inform us of, and beyond which we have no real knowledge of it, as conveyed in the Mahavakya of the Upanishads and true knowledge consists in detecting this identity between the Brahma and his own self. A fully awake and developed soul finds that he is the infinite, emancipated light, the god Vasudeva symbolised by the mystic "Omkaara ; the infinite soul, the supreme Brahma. A new Light dawns upon such a soul, fully illumining the fact, that he is not the body he dwells in, nor the senses, nor intellect, nor mind. Neither life nor egoistic sense is he, and that the states of consciousness known as the waking, sleeping and dream do not constitute his self. He is the state beyond that—the Turya Brahma. When fully awake he finds that he is eternal, absolutely pure, all knowing, connected with all things infinite gladness, eternal truth ; the all-pervading Hari, the greatest grandest knowledge. Such a soul fully realises the truth that he and the great Aditya Purusha, out of whom have evolved the myriads of suns and solar systems are indetical, that he has no action of his own, and is indifferent alike to all pleasure and pain, and is infinite forbearance. O Brahman, a man by rending through the universe becomes merged in the self of god, by practising the penance on the full-moon night in the month of Ashadha, or on the fourteenth day of the lunar month therein. Then a Yogi should forsake his home and the world for good on the ninth day of the lunar month of Ashadha, fasting on the changes of seasons. The rite of atonement of an

anchorite consists in contemplating the gods of death and storm (25—31.)



CHAPTER CLXII.

PUSHKARA SAID :—Now I shall deal with the codes of law (Dharmashastras) as framed by such holy personages as Vishnu, Yajnavalka, Harita Atri, Yama, Angira, Vashishta, Daksha, Samvarta, Shatatapa, Parashara, Apastambha, Ushana, Vyasa, Katyayana, Vrihaspati, Gotama, Shanku and Likhita (1—2).

Now I shall briefly discourse upon the acts and doings, of men, whereby pleasures are enjoyed in this life and salvation is attained in the next. The doings of a man are divided into two classes such as the Pravritta and the Nirvritta, according as they are performed disinterestedly or with the object of attaining a definite end. A Kamyā Karma (Karma undertaken with an object), and a Nivritta (disinterested act) Karma are the two sorts of acts recognised by the Vedas. A Kamyā Karma is that which is undertaken with the object of conferring a special boon on a person, while a Nivritta Karma is that which is done for the increase of knowledge. Recitation of the Vedas, practising penances, cultivation of knowledge, control of the senses, obedience to one's elders, and a kind feeling towards all, are known as the Nivritta Karmas, the top and crown of which is the knowledge of one's own self. Superior to that is the ambrosial knowledge which enables a man to see himself reflected in the universe, and the universe with all its inmates reflected within himself. By reading the Vedas and practising equality to all, a man enters the region of paradise.

This is the prerogative of the twice-born castes, specifically belonging to a Brahmana as his birth-right, as he might read the Vedas and realise the truths inculcated therein by living any of the four orders of life. A Brahmana by dwelling in this world, may attain the Supreme Brahma (3—7).

In the month of Shravana, on the fifth day of the lunar month, or on days marked by the asterism of Hasta, or Shravana, or on days therein marked by the names of the cereals, the Upakarma ceremony of the reciters of the Vedas should be performed. In the alternative the Upakarma may be performed on a day marked by the asterism Rohini in the month of Pousha. or on an Ashtaka, and after that the Chhandas should be bid adieu in water. The disciple, the preceptor and the Rittigs should observe a period of uncleanness for three days like the one incidental to the death of a relation. On the completion of an Upakarma, or on the roarings of clouds towards evening, on the falling of a meteor, or a shooting star, on having gone through the whole of a Veda and read the Aranyakas, on the fourteenth and fifteenth days of a fortnight—both light and dark, on a Rahrūtaka, on the changes of seasons, on having received an invitation to officiate at a Shraddha ceremony, on having touched an unclean animal such as a toad, a mungoose and a cat, on having heard a hog, a dog, a jackal, an ass, an owl, to grunt, bark, howl, bray and screech respectively, on the emission of semen and erection of the penis, on having come in contact with an impure dead body, a Shudra, or having trodden upon a cremation ground, a Brahmana should postpone his reading or recitation of the Vedas for thirty-seven days. For a similar period the recitation of the Vedas should be deferred on the occurrence of heavenly and atmospheric disturbances such as the falling of meteors, blowing of heavy gales, appearances of meteoric glow on the horizon, showers of dust,

setting in of fogs in the evening, and on the advent of respectable men in the house, as well as on having struck against a running animal. For a day and a night only a Brahmana should stop his perusal of the Vedas, on emission of semen and erection of the genitals (8—18).

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CHAPTER CLXIII.

PUSHKARA said:—Now I shall deal with the Shraddha Kalpa which is as follows, and which grants enjoyment in this life and salvation in the next. On the afternoon of the previous day, the Brahmanas should be invited, and on the day following they should be welcomed and caused to be seated on the platform. The Brahmanas are to be seated in even numbers if the ceremony be a Deva, while three or a single Brahmana should be made to take part in a ceremony of Paitra Shraddha. Similarly in the Shraddha ceremonies of maternal grandfathers, or in those known as the Vaishvadaivikas, libations of water should be offered to the invoked souls, for washing their hands and feet, and the blades of Kusha grass should be spread out for their cushion. The spirits should be invoked by repeating the Mantra which runs as “Vishve Devasa,” and grains of barley should be scattered over the sacrificial vessels containing the blades of Kusha grass, tied up in knots known as the Pavitras. Then water should be sprinkled over by repeating the Mantra which runs as “Shannodevi, and barley corns should be scattered all round the place by repeating the Mantra which runs as “Yavosi, etc.”

The Argha should be taken in hand by repeating the Mantra which runs as "Ya Divya." Then having offered water, perfumes, incense-sticks and lighted lamps to his Pitris or the souls of his forefathers, he should circumbulate them from the left hand sight. Then having spread out a double number of the blades of Kusha grass, he should invoke the souls of his departed ancestors by repeating the Rik Mantra which runs as "Be seated, O my Pitris." Then having obtained their permission, he should repeat the Mantra which runs as "Come, O ye, etc." In the present instance, seeds of sessamum orientale should be used instead of barley corn, and the Argha offering should be dressed up as before. Then having offered the Argha, the remnants of the offering should be duly gathered in a vessel, and its contents should be then poured out on the floor, by turning it upside down, and by repeating the Mantra which runs as "Be thou a seat to my Pitris (ancestors)." Then having taken a quantity of boiled rice soaked in clarified butter, he should ask "shall I offer these into the fire?" Having obtained the permission, he should perform a Homa therewith in the fire, as laid down in the case of a Pitriśraja, and carefully place the remnants of the oblations in a vessel kept for that purpose. The vessel would be as available at the time, but preference should be given to one made of silver, which should be consecrated by repeating the Mantra which runs as "Earth is the receptacle." Then the thumb of the right hand should be dipped into the cake of obsequies, and the Vedic verses such as "Savya-hritika," "Gayatri" and "Madhuvata" should be recited as well as the Mantra which runs as "Silently eat ye to your heart's content." Then the boiled rice, and Havishya (sundried, boiled rice containing no meat) should be offered to the souls of the departed manes by repeating the Mantra which runs as "Be ye satisfied with this boiled rice." Then the remaining por-

tion of the abovesaid boiled rice should be scattered over the ground and jets of water should be separately poured over it. Then all the boiled rice should be gathered together and deposited near the Pindas partaken of by the Pitris as 'in the case of a Pitriyajna. Then water should be given to the souls of one's departed grand-fathers in the mother's line, for rinsing their mouths. After that the Mantra of benediction known as the "Svasti" should be repeated and honey should be poured into the water. Remuneration should be given to the Brahmanas as the means of the performer of the ceremony would admit of, when he would ask whether he would speak "Svadhya" (obeisance). Having obtained the permission of the assembled Brahmanas, he should speak "Svadhya" (obeisance) to the souls of his ancestors invoked on the occasion. Then water should be sprinkled on the ground of the sacrificial chamber by repeating the Mantra which runs as "Be pleased, O ye gods," whereas in the ceremonies known as the Deva Shraddha and Vishvedevika, water should be poured out on the floor. Then the performer of the ceremony should address the souls of his departed manes supposed to be present on the occasion as follows:—Increase our progeny and knowledge in the sacred Vedas, oh fathers. May we have many givers of alms. May our faith never abate, and may we have many things to give to the needy." Having spoken these pleasant words, he should make them obeisance and bid them adieu by repeating the Mantra which runs as "Vaje, Vaje." Then having raised up in his hand the vessel of Argha offering in which the remnants of boiled rice had been previously gathered, he should dismiss the Brahmanas, by circumbulating and following them up to the door. He should not, on that day, eat any other thing but the cakes, supposed to have been tasted by the souls of his forefathers, and pass the night with them as an anchorite, with all his passion and propensities subdued and controlled (1—22).

In the ceremony known as the Vriddhi Shraddha, he should circumbulate the souls of his ancestors known as the Nandimukhas, and propitiate them with cakes mixed with curd and Karkandu, all other acts being performed with barley corn (23).

The Ekoddista form of Shraddha ceremony is characterised by the absence of Daiva, and the use of a single vessel of Argha offering and a single Pavitra. The rites of invocation and Agnikaranam (the casting of the Pindas in fire) are absent in it as in the Apasavya form. At the time of bidding farewell to the ancestors over the jet of water saturated with honey, the Mantra running as "Upatisthatam" should be read, and on the performer having repeated the Mantra "Be you satisfied," the assembled Brahmanas, would say "we have been contented." Four vessels should be decked out with perfumed water and sessamum orientale. For the purposes of the Argha offering, the vessel known as the Pretapatra should be washed over the vessels containing oblations for the souls of the departed ancestors. This is Ekoddistam and the rules and ceremonies laid down above should be observed even in the cases of the departed souls of one's female relatives (24—27).

Subsequent to that, the Shraddha ceremony known as the Sapindikaranam should be performed in honour of one's ancestors, within one year of the date of their death. In the case of a Brahmana, oblations of boiled rice and pitchers full of sweet water should be dedicated to their souls, and every year the ceremony should be repeated on the date of the death, as in the case of a monthly Shraddha ceremony with oblations of boiled rice. A Shraddha ceremony performed with oblations of sun-dried rice, meat, porridge, fish, venison, Kourabhra, game, and goat's meat keeps one's ancestors pleased and happy for a year. Similarly the souls of one's forefathers should be propitiated by offering them oblations of the meat of Ena, Ruru, Boar, and Hare in

succession. By offering at Gaya, to the souls of his departed ancestors, the oblations composed of the sword of a rhinoceros, fish having large scales, and the flesh of an old goat and Kalashaka, etc., a man makes them happy and careless for eternal time. Similarly a Shraddha ceremony performed on a day marked by the asterisms Magha, keeps them happy for thirteen years. The performer of the ceremony becomes the father of many sons and daughters, thrives in trade and agriculture, and the tenantry prospers in his estate.

His sons become mighty as the resplendent Brahma. Gold and silver become abundant in his house. He becomes the chief of his own people; sweet and abundant water wells up in his tanks and reservoirs. In short, he becomes possessed of all good things in life. A Shraddha ceremony must not be performed on the first and the fourteenth day of a fortnight, except of those who have fallen under the blows of arms. The man who performs a Shraddha ceremony on days beginning with one marked by the asterism Kritika and ending with the one marked by the asterism Bharani, ascends heaven after the extinction of life, and becomes possessed of broad acres, progeny, valour and strength. Sons of such a person become the leaders of the society they belong to, and grief and disease never fall to his lot in this life, which becomes one continuous run of success in trade and agriculture. Horses and cows crowd his stables and cowsheds, while knowledge, wealth, prosperity build for him a second paradise on earth, crowning him with that mysterious healing powers, which lead to the discoveries of fresh medicinal remedies and the infallibility of their cure (28—39).

The gods who preside over the performance of such Shraddha ceremonies are the Vasus, the Rudras, the Pitris, and the sons of Diti. Having propitiated his forefathers (Pitamahas), with the performance of a Shraddha ceremony a man gets in return from them, a kingdom, progeny, wealth;

knowledge, longevity, pleasures, the power to reside in heaven and nay salvation itself (40—41).

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CHAPTER CLXIV.

PUSHKARA said:—A man should perform the sacrifice known as the Graha Yajna (sacrifice in honour of the guardian deities of the planets) with a view to acquire peace, prosperity, wealth or longevity in this world, or to bring down good showers in his country. The planets are the Sun, the Moon, the Mars, the Mercury, the Jupiter, the Venus, the Saturn, and the two Nodes, and their images should be respectively made of copper, crystal, red sandal-wood, gold, silver, iron and lead. In the alternative the images of all the planets may be made of gold, and worshipped on the mystic diagram drawn in sandal paste, with flowers and clothes possessing colours respectively sacred to each of them. Perfumes and brājēlets should be offered to them, and fumes of Guggulu (scented gum resin) and burning incense-sticks should be waived round the Mandala for their gratification. Porridge should be prepared in honour of each of the above-said gods, consecrated with the Veda Mantra (Rich) which runs as “Rouse up in heaven the gods whose heads are burning fire, after having attracted them with the (smell) of this porridge” etc., and those respectively running as “Shanno Devi,” “Vrihaspati Atiyad,” etc., and “Katum, Krinvante.” The sticks of sacrificial trees which are respectively sacred to the planets are the Arka Palasha Khadira Apamarga, Pippala, Udumvara, Shami Durva and Kusha. Sticks of the above trees, numbering twenty-eight or hundred and eight, should be thrown into the consecrated fire soaked

in honey, curd, and clarified butter, to each of the guardian deities of the planets. The learned should feast the Brahmanas with mollasses, boiled rice, porridge, Havishya, thickened milk, Yastika, curd, boiled rice, clarified butter, cakes and meat, and coloured boiled rice (Chitranna). Cows, conchshells, calves, gold, clothes, horse, white or black goats, iron should be given to the Brahmanas by way of remuneration. A man should worship with care the planets which are hostile to him. O Brahmana, the planets bless their worshippers when duly propitiated. The rise and fall of monarchs are controlled by the influences of the planets, as well as the continuance and dissolution of the terrestrial globe, and hence the planets are to be worshipped (1—14).

CHAPTER CLXV.

S AID THE FIRE GOD :—A man should meditate upon his own soul, flickering like a lamp in his heart and who is the lord of the universe. All other thoughts should be banished from the mind at the time, and the senses and the memory should be made to recoil back upon themselves, as it were. To such a man should be given the articles, of a Shraddha ceremony such as milk, curd, and clarified butter, except Musura pulse, Priyangu, Vartaku and Kadrava (1—2)

When the Rahu devours the Sun at the juncture of the two fortnights, the shadow which eclipses the Sun should be supposed as that cast by the elephant, and any gift made, or any Shraddha performed, under the auspices should be supposed to have been bearing immortal fruits. When the

Moon is in the Pitra, or in the Hansa, or in the Kara, the shadow of the elephant is known as the Vaivasvath Tithi (3—5).

A woman forcibly ravished by a man or consenting to the proposals of a man under duress is not polluted thereby. Such a woman should be let alone until she resumes her catamenia when she should be deemed as pure. The sinless Yogi who finds nothing but himself in the universe and understands that it has but emanated from his soul, has attained the Supreme Brahma and cleanness of spirit by meditating upon his own soul. Some there are who aver that yoga consists in confirming the senses to their objects of gratification. Those who hold such opinion deserve epithets of so many fools who have been duped by a false standard of religion. Others, on the contrary, hold that yoga is nothing but an union of the mind and soul. By bringing about the union of the mind bereft of all thoughts but one and the soul within the wider circle of the Supreme Spirit, a man may break through the trammels of this existence. The five senses form, as it were, the sentinels of the village or the citadel of mind, but the sixth principle (soul) is greater and mightier than all, and men, demons, or gods cannot conquer this sixth principle by storming the citadel of mind. The senses which always fly towards the objective world, should be made to turn back and recoil upon the mind by an act of psychic involution, and the mind thus made inert in its turn should be merged in the soul. Contemplation of such an union is the only true contemplation, and the knowledge of such a merging is the only true knowledge. Besides this all knowledge is booklore, which has wrongfully swelled the bulk of the world's literature (1—13).

Since the soul is not perceived by the senses, any statement positively asserting its existence is likely to rouse up many hostile criticisms and will be held at a discount by the public at large. The logic of a proposition

that the soul does not exist, simply because it is not perceived by men of latent psychic perception, is not worth repudiating. A boy can find no pleasure, no beauty in the company or in the face of a youthful maiden, which the fond and loving eyes of a youth will enjoy and detect at every ingenuous turn of her head and conversation. But does that conclusively demonstrate the fact, that since a boy cannot detect it, there is no such thing as beauty in a female face. Soul-perception like sense-perception requires a certain point of development in the perceiving mind or the ego. Accordingly the region or the truth which a Yogin with a mature and fully developed psychic sense perceives and realises within himself, needs must be a terra incognita to the stupid grovelling wise acres of the world. Can a man who is born blind ever know what a "Ghata" (pitcher) is? Then how can a man, who has fixed his abode on the earth, and is of the earth, earthly, and the sumumbonum of whose life is gold and nothing but untarnished gold, whose aspiration can never soar higher than paradise, nothing more or less than a Persian harem one stuffed with all the creature comforts to serve till the crack of doom, or with gods more lustful and vindictive than mortals of ordinary morality, peep into the fountain source of phenomena, the grand workshop of mother Nature with the Soul, the grand life-pulse of the universe hid within her glowing bosom?

Seeing a man in penance and absorbed in meditation of the Supreme, the Sun tumbles down from its place fearing that he will one day penetrate through his disc and enter into that infinite Soul-sun from which all life and light shower down upon the universe, binding the souls of all living beings in one grand bond of co-eternal sonship with their progenitor (14—16).

Fasts, vows, ablutions, pilgrimages to holy shrines, spiritual initiations duly observed, kept performed made

performed, produce their respective effects. Salvation is the Supreme Brahma, Pranayam is the Supreme penance (Tapas), and the greatest of atonements is the repetition of the Savitri Mantra [Gyatri] (17—18).

The gods first enjoy the women; then the Moon-god, after them the Gandharvas, subsequently the Fire-god, and last of all the mortals; and hence they can never be polluted. A woman who has conceived in the bed of a man belonging to her own caste, remains impure until she is delivered of her child; and becomes pure again as soon as her flow is re-established. Nothing tends to purify the innerman more than a meditation of the Supreme Being, since even the man who has taken rice cooked by a Chandala, becomes pure again through its purifying principle. The soul is the contemplator, the mind is the contemplation, the subject contemplated should be the god Vishnu, its effect would be salvation. The Brahmana, who, having undertaken to officiate as a purifying agent of a congregation, would fail to carry out his duty, would get no salvation, there being no atonement for such a neglect. Men who would live as wandering mendicants (Parivrajaka) leaving lonely and helpless wives and children at home, would take birth as Vidura Chandalas in their next existence. After that for a hundred years they would live as vultures; for next two hundred years as dogs, for next twenty years as cocks, and for the next ten years as hogs. After that they will take birth as fruitless, flowerless trees, covered all over with thorns. Then having been consumed by the wood-fire, they would be converted into stone. Then for a hundred thousand years, they would remain lifeless and inert. Then after the lapse of a thousand years, they would take birth as Brahma Rakshasas. Then either after existing as monkeys again, or at the extinction of the family they had originally belonged to, they would reincarnate as men. Thus the Yoga should be practised; as there is no other means of destroying one's sins and misery (19—20).

CHAPTER CLXVI.

PUSHKARA said:—Now I shall describe the five virtues as laid down both in the Vedas and the Smritis, which should be respectively practised by men belonging to one of the four castes or social orders. The investiture with the holy thread, in the three twice-born castes, should be known as the Varna Dharma (ceremonies peculiar to their castes). The rites and ceremonies which vary according to the different social orders (Ashramas) are known as the Ashrama Dharmas, such as the different numbers of the cakes of obsequies offered to the souls of one's departed manes. The ceremonies which are undertaken for Nimittas (different purposes,) or both for the temporal and spiritual (welfare of a man), are called Naimittika Dharma, such as the rites of atonement for misdeeds (Prayaschitta).

The abovesaid Ashrama Dharma admits of a five fold division, as it appertains to the order, Brahmachari, Householder, Vanaprastha (ascetics dwelling in forests and hermitages), Yoti, and the king. As in the case of a king, the royal duties consist of the Shadgunas [peace, war, expedition, etc.] (1—5).

The forty-eight Sanskaras or rites of purification by means of which a man ascends the region of Brahma, are as follows:—(1) The rite of Garbhadana, Punsavanam, Simantonnyāna, Jatakarma, Namakaranam, Annaprashanam, Chudakaranam, Upanayana, and the four Veda-Vratas, Ablution, and Union with one's wife. The five Yajnas or sacrifices are the Devayajna, Pitriyajna, Manushyayajna, Bhutayajna and Brahmayajna. The Astakas and the Saptapakas are known as the Yajna Sansthas. Similarly the Shraddha ceremony of one's fore-fathers respectively celebrated on the

days of new and full moons (Parvana), or in the months of Shravana, Agrahayana, Chaitra, together with the rites of Ashvayaji and Saptahavi are called the Yajnasansthas. Likewise the sacrifices known as the Agnyadheyam, Agnihotram, Darsha, Pournamashaka, Chaturmashya (sacrifice celebrated in the month of Agrahayana), Nirudha Pashuvandhaka, Soutramani, Sapta Soma, and Agnisthoma are to be placed under the foregoing category. The other sacrifices such as Atyagnasthoma, Ukatha, the sixteen Vajapeyas, the Atiratras and the eight Stomas (6—8).

The man who is kind, forbearing, unenvious, contented, hospitable, and always pure in contact and conduct, attains the highest good. A man should not talk at the time of coition, passing of the urine, ablution, eating, strolling, and cleansing the teeth. A gift once made should not be taken back, nor milk should be taken in the night mixed with clarified butter. A man should give up the vulgar habit of cutting anything with the teeth, and of taking the heat-making food composed of the seven sorts of edible pulverised pulse and corn. Having bathed, a man should not cull flowers for the worship of an idol, as they would be rejected by the deity. A man having placed the lighted faggot on the face of a deceased person, nowise related to him, should offer oblations and libations of water to his soul; and observe a period of uncleanness for fifteen days. A man is not affected by the sin of eating with his inferior, by drawing a line of water between himself and that person; or if he can manage to sit on the other side of a door or a passage. Before eating, a Brahmana should offer to his five vital winds, libations of water contained in the hollow of his right palm made by joining his thumb and the fourth finger (9—12).



CHAPTER CLXVII.

S AID THE GOD OF FIRE:—Now I shall dilate upon the process of performing the Grahayajna which imparts wealth, peace, prosperity and victory to the performer. A sacrifice performed for the propitiation of the planets (Graha Yajna), is usually divided into three classes, according as ten thousand, hundred thousand, or a million of libations of clarified butter are offered into the fire in its course. The cavity for the sacrificial fire (Homa Kunda) should be made to occupy a fourth part of the mystic diagram, on the exterior border whereof the planets should be invoked and worshipped. The planet Jupiter should be caused to be seated on the northern part of the exterior rim of the Mandala. A seat should be offered to the Mercury on its north-east part, to the Venus on the east, to the Moon on its south-east, to the Mars on the south, to the Sun at the centre, to the Saturn at the west, to the Rahu at the south-west, and to the Kala at the north-west. Then the gods such as Isha, Shoma, Guha, Vishnu, Brahma, Indra, Yama, Kala, Chitragupta, Agni, Apa, the earth goddess, Hari, Indra (*sic*), Aindri, Prajapati, Ganesha, Durga, the god of Storm, the god of the skies, and the twin Ashvinis should be worshipped with the Beeja Mantras as contained in the holy Vedas. The sticks of the sacrificial trees such as the Arka, Palasha, Khadira, Apamarga, Pippala, Oudumvara, Shami, and Durva, dipped in honey, clarified butter and curd, should be offered into the fire in succession, for the propitiation of the planets they are held respectively sacred to. Thirteen pitchers should be filled with water, and the libation completing the sacrifice should

mixed with turmeric, and vermillion, should be made to run against the wall in that particular form known as the Vasudhara (1—8).

Then the priest officiating at the ceremony should pour out the contents of the four consecrated pitchers over the head of the person, on whose behalf the sacrifice had been performed, by repeating the following Mantra. "May the gods Brahma, Vishnu, Maheshvara, Vasudeva, Jagannatha, Pradyumna, Agni, Aniruddha, and the Lord Sankarshana, pour out water over thy head, install thee in full glory and grant thee success. May the gods Indra, Agni, Yama, Nairita, Varuna, Pavana, and Kuvera, Shiva, accompanied by Brahma and the Dikpalas preserve thee at all times. May the Wives of Piety, the mothers known as Kirti (fame), Lakshmi (wealth), Dhriti (comprehension), Medha (Memory), Pushti (prosperity), Shraddha (faith), Kriya (action), Mati (disposition), Lajja (modesty), Shanti (peace), Tushti (contentment), Vapu (health) and Kanti (beauty), come and pour out water over thy head. May the Planets Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu, come and help us in absolving thee of thy bad luck by emptying the contents of these pitchers on thy head. May the gods, the demons, the Gandharvas, the Yakshas, the Rakshasas, the Serpents, the Rishis, the Manus, the celestial cows, the mothers and the wives of the gods, the celestial trees, the Serpents, the Daityas, the Apsarasas, the heavenly weapons, the collective scriptures (Sarva Shastra), the monarchs, the animals the gods ride upon, the cereals, the gems, the divisions of time, the rivers, the seas, the mountains, the sacred pools and shrines, and all the flowing Nadas (rivers with masculine names) of the world, come and take part in thy ablution ceremony" (9—17).

Then having bedecked himself with ornaments, he should make gifts of golden cows, boiled rice and proprietary rights in lands to the Brahmanas. He should address the

celestial cow Kapila as follows :—" Oh thou Kapila, who art worshipped by all the gods, and in whose body dwell all the gods and sacred shrines, dost thou give me peace." Then he should propitiate the celestial conchshell as follows :—" Oh thou conchshell, who art the holy of holies, since the Supreme Vishnu wields thee in his hand, dost thou grant me peace, Oh thou most blissful of the blessed." Subsequent to that he should invoke the aid of the god of virtue (Dharma) as follows :—" Oh thou god of virtue—who hast assumed the shape of a bull and art ridden upon by the mighty god of eight shapes (Shiva) and hence dost fill the universe with joy and gladness,—dost thou impart peace to thy suppliant." After that he should address the gold as follows :—" Oh gold,—who art the semen of the god of fire lodged in the womb of the great Hiranyagarbha, and grantest infinite merit and innumerable boon to men,—dost thou give me peace." Then he should offer a pair of yellowish clothes to the god Vishnu and address them as follows :—" Oh thou yellow clothes, whom the mighty Vishnu is fond of, I have offered you at the feet of that deity. Do you grant me peace." Then he should propitiate the god Vishnu himself by addressing him as follows :—" O thou Vishnu,—who in the shape of a horse hast emanated from the ambrosia of eternal life and dost measure the sweep of time by riding on the sun and the moon,—grant me peace." Subsequent to that he should address the earth goddess as follows :—" Since thou art permeated with the essence of the god Keshava and possessest the virtue of destroying sin, Oh thou mother earth, guised as a modest cow, grant me peace. Since all works concerning iron embedded in thy womb, are under thy control, and all such implements as ploughshares, etc., are in thy gift, dost thou grant me peace. Since thou formest the body of all the sacrifices, and since fire is originated in thy womb, dost thou grant me peace." This prayer should be concluded

as follows —“Since the fourteen regions known as the Bhubanas are contained in the body of a cow, may I find bliss both in this world and the next. Since the gods Shiva and Keshava never rest alone in their beds, but with their own loving wives, so may the same fate await me, both now and hereafter, through the merit of my having made a gift of bed. Since all the gods reside in gems, may the gods, pleased with my gifts of the same, grant me peace. Since gifts of other things cannot count the sixteenth part of merit attained by making over the proprietary right in a plot of a ground to a Brahmana, may the gods grant me peace through the merit of a such a gift by me” (18—31).

Thus a Graha Yajna should be performed usually by casting ten thousand libations of clarified butter into the fire on the occasion of the celebration of a marriage ceremony, a sacrifice or of a rite of installation or consecration of a divine image or edifice. The usual remuneration should be paid to the priest, and a victory in war would be its effect.

For the attainment of all wished-for objects, a Graha Yajna should be performed with a couple of million of libations. The Kunda or the cavity for the sacrificial fire, with its rim and outlet (yonī), if dug in a room or a Mandapa, should be made to measure a cubit in length in the case of ten thousand libations, while four Rittijas should be employed to offer them into the fire. In the sacrifice where ten thousand libations would be offered, the person on whose behalf the same would be performed, might form one of them, while in a sacrifice with a million libations, the number of priests, the length of the Kunda, and all other things should be ten times increased. The celestial Garuda should be contemplated therein as possessed of two or four hands and should be addressed as follows:—“The mighty Vishnu rides upon thee and thou art the embodied image of the psalms of the Sam Veda, who dost divert the thoughts of men from

worldly pursuits, dost thou grant me peace." In case of a million of libations, the cavity for the sacrificial fire, should be consecrated with the Mantras as in the previous instance. Then the Vasudhara should be run against the wall and ornaments and beddings should be given to the Brahmanas. Eighteen Rittijas should be employed to officiate as priests in a sacrifice as the preceding one. The performer of a Koti-Homa (million libations) would be rewarded with kingdom, increase of progeny, abundance of boiled rice, victory, salvation, and enjoyment. Having paid the proper remuneration to the priests, the performer of the Koti-Homa, would be able to destroy his enemies. In a Koti-Homa, the cavity for the sacrificial fire, should be made to measure four or eight cubits in length, and twelve Brahmanas should be employed to officiate as priests, or as many as twenty-five or twenty-six may be employed, four having been placed at the doors or at the Patamandapa. A man by performing a Koti-Homa attains all objects and ascends the region of Vishnu. The Homa should be performed by repeating either the Graha or the Gayatri, Vaishnava, Jataveda, or the Shaiva Mantras. By offering into the fire libations of clarified butter mixed with sessamum, and barley, a man attains the merit of an Ashamedha. In a sacrifice undertaken with a view to create animosities among his enemies, the cavity should be made of a triangular shape, the Samidas (sticks of a sacrificial tree offered as oblations) should be cast into the fire with the left hand, mixed with the talons and bones of a hawk. The performer should be clad in red clothes with his hairs untied and let loose, and meditate upon his enemies overwhelmed with ruin and danger. The Mantra which should be repeated on the occasion runs as "Hun Fut to my enemies." The picture of the enemy should be cleft with a razor, while his image made of pasted rice should be cut in two. In the alternative a single disease may be worshipped whereby he would be gathered to his rest (32—44).

CHAPTER CLXVIII.

PUSHKARA said :—A King should punish those who would fail to do proper atonement for their own misdeeds. A man should atone for the evils he had done whether willfully or not. A man should not eat the boiled rice prepared by a mad, angry or a diseased person, nor should he partake of the food polluted by the touch of the Mahapatakis or by women in their menses. Similarly a man should not eat the boiled rice which forms the property of many men (Gananna), nor that prepared by a public woman, songster, a eunuch, a cursed man, or by a woman who lives with her paramour. Likewise a man should not eat the boiled rice of a washerman, a hard-hearted ruffian, a panegyrist, a buffon, a false ascetic, a thief, a Dandika, a bastard, an uxorious man, a seller of the Vedas, a weaver, an ungrateful person, a ballet-dancer, a blacksmith, a hunter, a dyer of clothes, a false wandering mendicant, a corrupt woman, an oilman, as well as that prepared by his enemy, or by a man who having been once purified and recognised as such by his own people, again commits a heinous crime.

Likewise a Brahmana without having been invited by his fellow Brahmana, should not partake of his hospitality, nor eat his boiled rice, nor he should take the latter at the house of a Shudra though duly invited by him.

ब्रह्महत्यासुरापानं स्त्रियं गुर्वङ्गनागमः ।

महान्ति पातकान्याहुः तत्सङ्गश्च पञ्चमः ॥

Having unwillingly eaten the boiled rice of one of these castes, a Brahmana should observe a fast for three days ; on the contrary he should practise the penance known as the Krichchha Chandrayana. Similarly having unwittingly eaten the urine or the excreta of a Chandala or a Shvapaka, a

man should practise the penance known as the Chandrayana. The boiled rice smelled by a cow, or dedicated to one's ancestors, as well as that partaken of by a Shudra or a dog, or that prepared by a fallen man, if eaten by a person, would entail the performance of the penance known as the Tapta-krichchha; while for that partaken of during a period of uncleanness, the purification should be brought about by performing the penance of Krichchha Vrata. But the man who eats anything unclean during the continuance of a state of impurity, due either to the birth or the death of a relation, becomes impure therefor, over and above the state of impurity; the rule that two states of impurity must abate together,—being held as not applicable to such a case. A good Brahmana should observe a fast for three days, in the event of his drinking of a well defiled by the immersion of the carcasses of animals having five nails, or by any other impure contact, while under all other circumstances, a Kshatriya, a Vaishya and a Shudra should respectively fast for three, two and one Pada portion of the time enjoined to be observed by the Brahmanas (1—12).

A Brahmana should practise the penance known as the Chandrayana after having unconsciously eaten the urine or the excreta of a cat, a boar, an ass, a camel, a jackal, a monkey and a crow. Moreover a man should work out his purification by once practising the penance known as the Tapta Krichcha, after having eaten the flesh of a cow, a man, a horse, an ass, a camel and a domesticated cock, or that of an elephant, or on having eaten a mushroom. A Brahmacharin having eaten at the ceremony of an Amashraddha, or after having unknowingly drunk wine, or on having unwittingly eaten a beetroot or a garlic, should practise the penance known as the Prajapatya, while the penance would be the practice of the Chandrayana, in the event of his having knowingly taken the flesh of the abovesaid animals. Palugabya, Pyasa, and all other drinks

which give rise to an excess of phlegm in the system, and such things, as cakes, Shuskali and Vritha Krishara should not be taken together. Anupa flesh, boiled rice prepared and served for the gods, or clarified butter kept for them, should not be taken under any consideration, nor the milk of a cow, she buffalo, or of a she goat excessively thickened, should not be drunk at all. Animals having five nails such as the Shallaki, the Godha, the rhinoceros, and the tortoise are clean animals; and accordingly their flesh may be taken without any impunity. Flesh of animals other than the five mentioned in the preceding line, should be deemed impure.

There is, no harm in eating such fishes as Pathin, Rohita, and Sinhatunda. An Agnihotrin or an Adhyagni Brahmana should never take anything made of wheat, barley, or of any thing made of a modified form of the thickened milk, or Vacha. Vikushanga, etc., not divested of their oily essence. A Brahmana of the abovesaid order having knowingly eaten the fishes enumerated above should practise for a month the penance of Chandrayana, sitting in the posture known as the Vaddha Virasana (13—23).

Killing a Brahmana, drinking of wine, stealing of gold, weighing more than eighty Ratis, going unto the wife of a elder or of a superior person, and the company of a person who commits one of these deadly sins, constitute what is known as the five deadly sin (Mahapataka). To reward falsehood or to make much of a bad man, as well as nigardliness in a king, false teaching in a preceptor and an unjust decision in a superior should be deemed heinous as the killing of a Brahmana. To forsake the supreme god, to blasphemy, to bear false witness, to kill a friend, to eat the rice and clarified butter of an infamous person, should be counted as equally sinful with drinking wine. To take back or withhold a gift, such as a slave, a horse, silver, diamond or a gem is as much morally condemnable as the stealing of gold. To cohabit with a woman who is related by bonds of consanguinity, or with an un-

married girl of tender years, or with a woman of a very low caste, or with the wives of one's friends is equally abominable as going unto the wives of one's superior relations (24—28).

A man loses his caste by killing a cow, by performing the sacrifice on behalf of a man of a forbidden caste, by adultery, by selling himself to others, by deserting his preceptor, father and mother, by relinquishing his son, consecrated fire, and the Veda, by marrying before the marriage of one's elder brother, by marrying one's daughter with such a bridegroom, by officiating as a priest at a ceremony performed by such a person, by trading on the person of one's own daughter, by practising usury, by breaking one's vow, by selling a tank, garden, wife or a son, by giving up one's Savitri Mantra, by forsaking one's friends, by teaching the Shastras to one's friends, by teaching the Shastras to one's servant, by learning them from one's own servants, by making no gifts, by selling that which should not be sold at all, by promiscuous intercourse, by manufacturing deadly poisons, by earning one's livelihood as the manager of a female theatrical troupe, by felling a young and unwithered tree for fuels, by taking many wives, by mixing with men who speak irreverentially of women, by undertaking any thing solely for one's own good, by providing the wicked with the necessaries of life, by not properly kindling the consecrated fire, by stealing gold weighing more than eighty Ratis, by doing injury to the human race, by perusing wicked literature, by doing misdeeds, by gambling, by stealing other man's paddy, metal, and animals, by being addicted to wine and women, by oppressing a Brahmana, by killing a woman, a Shudra, a Vaishya and a Kshatriya, by atheism, by selling wine or other things that should not be offered for sale, by crookedness and by practising sodomy (28—38).

A man becomes impure by catching fish, or taming serpents and Nakulas for earning his livelihood, by taking money from persons of questionable morals, by carrying on :

trade, by serving a Shudra, by giving the articles of a sacrifice to an unworthy person, by speaking falsehood, by killing worms, insects and birds, by drinking wine with one's meals, by artificially stopping the catamania flow of a woman, and by being impatient (39—40).

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CHAPTER CLXIX.

PUSHKARA said:—Hence forth I shall describe the way how a particular act of sin should be atoned for. A man having killed a Brahmana should live for twelve years in a cottage in the forest. For the purification of his self, he should beg alms by carrying a human skull on the top end of a rod as a warning to others, in order that others might not be defiled by his vile touch; or he should consume himself in the fire by hanging down from the branch of a tree, head downwards. In the alternative, the purification may be brought about by the performance of the sacrifice known as the Gomeda or by repeating one of the four Vedas, or the sinner should go into a voluntary exile, never coming within a radius of hundred yojanas of his own house. Or he should make over all his household goods and chattels or whatever else he might be possessed of, to a Brahmana well-versed in the Vedas. A Mahapataka becomes absolved of his sin by practising the above-said penances (1—4).

Having accidentally killed a cow, a man should drink the washings of barley and Musha, and live for nine hours each day in a cowshed, clad in a cow-skin. At the fourth part of the day, he should come out of the shed and eat his meal

not containing any saline or alkaline substance. For two months, the self-controlled penitent should bathe every day with the urine of a cow, and follow the herds of cattle to pasturage for all day, and inhale the dusts risen by their foot-falls. At the close of the penance, he should make over eleven bullocks and two cows to a Brahmana, or whatever he might have had in their absence. A cow having been killed while confined in a cowshed, only a Pada part of the penance should be performed; while the half of penance should be gone through in the event of the animal having been killed while tied to its pole; the three parts of the penance being the rule where an ox would die under the yoke. Only a Pada part of the penance should be practised, if the shed were situated amidst inaccessible and dangerous heights or in lonely and perilous plains (5—9).

In the event of a cow dying with the trappings or bells round her neck, a man should practise penances for half of the period stated above. Only a Pada portion of the penances should be practised in the event of an ox having died under its yoke, or while confined, or at the time of goading it to its proper place. Similar penances should be practised when a cow or an ox dies of a wound, or having broken its horns, or of a cut in its tail, or when bound to a post or a stake. The owner of a disabled cow or an ox should live upon the washings of barley, as long as the animal would not be well again. He should contemplate the Mantra known as the Gomati, sing hymns in praise of a cow, and meditate upon the Gomati Vidya. In the case of a whole herd of cattle having been accidentally destroyed, a Pada portion of the penances above described, should be separately practised for the death of each cow or bullock, whereas no penances should be practised and no atonments made, where death would ensue out of acts done with the best and the kindest of motives (10—14).

The Upapatakis or men who have committed lesser sins

except those who have broken their vows, should make these atonements or a Chandrayana Vrata for the expiation of their sins. An Avakirni or a man who has broken his vows, should worship Niriti in the night, at a place where four roads cross each other. The intelligent penitent should duly light up the sacrificial fire, and cast into it libations of clarified butter in honour of the Moon, Indra, the Jupiter and the fire-god; or in the alternative he shall roam about in the world for a year, clad in the skin of an ass. A man having unknowingly caused the miscarriage of a fetus, should practise a penance similar to what has been enjoined for the murder of a Brahmana. A man having drunk wine through ignorance, should drink the flame coloured urine of a cow or simply water. A thief having stolen gold weighing more than eighty Ratis, should go to the king's court, there confess his guilt, and ask the king to deal him according to his deserts. Thereupon the king should take a club from the hands of another, and kill the thief with one stroke of the club. The expiation of such a theft is by life, while a Brahmana stealing gold of equal weight with the above, should atone for his guilt by practising austerities. A man having defiled the bed of his superior, should cut away both his testes and the genital, hold them in his blended palms, and move towards the south-west until he did not fall down. After that, he should practise for three months the penance known as the Chandrayana with all his passions put under a healthy control. A man having wilfully committed a crime whereby he would be excommunicated from his caste, should practise the penance known as the Santapanam, the performance of a Prajapatya being the atonement for the same crime unknowingly committed. The penance known as the Induvrata should be performed for the atonement of a sin due to one's presence on occasion of a marriage ceremony of a pair of two different castes, while the penances known as the Tapa and the

should be deemed as atonements for those acts which usually defile a man (15—24).

A penance for the atonement of sins due to the murder of a Kshatriya, a Vaishya, or of a Shudra, should be respectively practised for a quarter, eighth and the sixteenth part of the period, laid down in the case of murdering a Brahmana. A man having killed a cat, a mongoose, a frog, a dog, a Godha, an owl, and a crow, should practise the penance he ought to have done, if he had killed a Shudra. Similarly the same penance should be practised for atoning the sin of accidentally killing a woman of whatever caste. A man having stolen any article of small value or substance from the house of another, should practise the penance known as the *Krichchha Santapana*, at the close of which he would be pure. The eating of Panchagavya should be deemed as the proper expiation of sin due to the stealing of edibles, fruits, flowers, roots, beddings or a litter from the house of another. The sin incidental to the stealing of hay, fuel, a tree, mollases, and dried rice should be atoned for by observing a fast for three days; while the period should be extended to twelve days, where the articles stolen would consist of gems, pearls, corals, copper, silver, iron, bellmetal or stone, [absolute fast being not necessary in the case of a man, who may live on a single grain of rice each day] (25—32).

A man having stolen the rope or the halter of a mule or an ass which has become old and worm-eaten, or having taken away without the knowledge and consent of the owner, a bird, an article of perfume, or cereals, shall live on milk diet simply, for three consecutive days. A man having gone unto a woman, who is the wife of his own friend or any way related to him, or unto a sister of his own father or mother, or having defiled a wife of his own father, or that of a man of a very low caste, should practise the penance known as the *Gurutalpa Vrata*. A man having gone unto a

woman in her menses, or having emitted semen in water, or in an unnatural way, should practise the penance known as the Krichchha Santapanam. A Brahmana having had intercourse with a woman either in a bullock-cart or in the day time, should bathe in water with all his clothes on. A Brahmana having unknowingly gone unto a woman of the Chandala caste, or eaten any food cooked by her, or having accepted any gift at her hands, becomes degraded; whereas he becomes of the same caste as the woman in the event of his willfully doing all those acts (33—38).

A husband shall keep his defiled wife confined in a room, and a man who had defiled the beds of other men, shall be employed to teach her the penances to be practised. If the woman instructed by a man of her own character, becomes corrupt again, she must practise the most austere of all penances,—the Krichchha Chandravana for her purification. A Brahmana having gone unto an unmarried girl in her menses, even for a single night, would be pure by living on alms and mentally reciting the proper Mantra for three years (39—41).

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CHAPTER CLXX.

PUSHKARA said :—Now I shall discourse on the penances which should be practised by deadly sinners (Mahapatakis) for the expiation of their sin. A man having associated with a morally degraded (Patita) company for a year, would be himself degenerated in his turn. The association should be interpreted as to consist of teaching or officiating as a priest at a sacrifice of such a degraded person, or of having had sexual intercourse with her, if of the opposite sex,

but not in partaking of the same seat, litter or a carriage. The man should practise penances concerning that through which he has made that degraded association. The Sapinda relations of a morally degraded man together with his Vandhus, should perform the ceremony of offering libations of water (Udaka Kriya) as if he had been dead. In the evening of the day of his moral degeneration, a servant of the degraded man should place a pitcher full of water amidst his elders and cognate relations; and then his share in the paternal property should be supposed as to have reverted to his junior brothers and the cognates. The Vandhus of the family would fast that day, as if he had actually departed this life. A virtuous younger brother of a degraded person and excelling him in moral qualities, should take his share in the paternal property. Then having practised the penances of purifications and having thereby fully atoned for his past misdeeds, he should enter into a sacred tank and worship with them the nine pitchers, full of water. This rule should be observed even in the case of degraded females. They should be supplied with clothes and necessities of life, and allowed to dwell near the houses of their husbands or fathers. The Savitri Mantra of the Brahmanas who officiate as the priests of the degraded persons, become degenerated. A Brahmana having acted as such, should practise three Krichhha penances and duly perform the rite of Upanayanam, for his having been again admitted into the twice-born class. The same rule should be observed in the case of a Brahmana who would misbehave himself or would voluntarily renounce his creed. A Brahmana who has taken the gift of a vile person, becomes pure again by repeating three thousand times the Gayatri Mantra, and by drinking water in a cowshed for a month. By acting as a priest of a Brahmana who has renounced his Savitri Mantra, or by doing other ritual acts on his behalf, or by doing the Abhichara acts, a Brahmana becomes impure in his turn (the expiation of his

sin consisting of three Krichchha Vratas. The proper atonement for a Brahmana who has denounced a man seeking his protection and renounced his Vedas, would be to live on a spare diet for a year. Having been bitten by a dog, a jackal, a domesticated ass, a monster, a camel, a horse, a boar, and a man, a Brahman should once practise a Pranayama. The breaker of a vow would be again pure by ablution, a neglect of duty being atoned for by a single day's fast (1—17).

Having ridiculed a Brahmana uttering the holiest or holies (the Mantra Om), a Brahmana should bathe and fast that day and appease the wrath of the reciter in the latter part thereof. The expiation would be by performing the penance known as the Atikrichchha or a Krichchha Vrata at the least in the event of the incapacity of the practiser; the same penance being enjoined for a man who would draw the blood of a Brahmana. The man in whose house a Chandala is harboured, should practise a Paraka or a Chandrayana, when the shelter is unknowingly given; while a Shudra under a similar circumstance, should practise the austerity known as the Prajapatya Vrata. Salt, Mollasses, and Kusum flowers and such like articles which would be existing at the time in the room, should be gathered near the threshold and committed to the flames, while earthen wares and utensils made of clay should be thrown away. As regards the other household goods, such steps should be taken for their purification, as laid down under the head of general purification of articles. While drinking of the same well with the Chandalas, the man who thinks himself to have been polluted by their vile contact, should eat the composition known as the Panchagavya, or should work out his purification by observing a single day's fast. The Brahmana who, though touched by a Chandala, knowingly takes his usual meal, should practise the penances either known as the Krichchha Chandrayana, or a Chandrayana at the least. A man who

eats of any pot defiled by the touch of a Chandala, or by any other person of a vile caste, would remain impure till the lapse of six nights. A Brahmana having eaten remnants of the food of a member of the vile caste, should practise the Chandrayana Vrata, while a Shudra, if similarly affected, should observe a fast for three days (Triratna). A Brahmana having unknowingly drunk water, out of well pot used by a Chandala, should practise the penance known as the Shantapana Vrata, while a Shudra would be purified by fasting as stated in the preceding line. A Brahmana having drunk water polluted by the touch of a Chandala, should fast for three days, while a Shudra should go without meals for that day only (18—25).

A Brahmana having eaten a food contaminated by the touch of a Shudra or by a dog, should fast for a single night and would be pure again by eating the composition known as the Panchagavya. A Vaishya or a Kshatriya, defiled by such an unholy contact while eating, should bathe on the same night. A Brahmana passing through a wilderness, or through a country where water is scarce, and pressingly feeling a call of nature while carrying bits of sweetmeats (Pakkanna) in his clothes, should lay them down on the ground, and ease himself by passing water. On his arrival at the habitation of a man, he should cleanse himself and expose them to the rays of the sun and the fire, while fasting (26—29).

Now I shall describe the process whereby a man having taken food in a country or wilderness infested by robbers and Mlechhas would be pure again. Such a man having again arrived at his home, should be pure again by practising a Krichchha Vrata, if a Brahmana; while a Kshatriya, and a Shudra, would be absolved of their sin by respectively practising austerities, a Pada degree less in intensity, than what would be practised by a man belonging to his immediately superior caste. A Brahmana woman having touched one of

her own sex and caste in her menses, should be absolved of her impurity by bathing on the day of contamination ; while she would be clean on the day of her bathing, if touched in her menses, by a woman of lower caste similarly circumstanced as her own self. A Brahmana having passed urine on the road, and drunk water without cleansing himself through inadvertance, should live on barley gruel for three consecutive nights and would attain his wonted purity thereafter (30—36).

Now I shall enumerate the penances by which the sin of a man who having resorted to the life of a wandering mendicant (Parivrajaka), would revert to his former life through his incapacity, or through the preponderance of worldly propensities. Such a person should practise the penance known as the Krichchha Vratas, or a Chandrayana ; and the rites of postnatal purification of a person touched in the face by an unclean shoe, should be made by rubbing the affected part with earth and cowdung, and by giving him a dose of the composition known as the Panchagavya internally. The sin of a Brahmana, practising austerities and which is incidental to his wearing a blue cloth or to his sowing of seeds, is absolved by the practice of three Krichchhavratas. A woman touched by a Chandala or a member of a vile caste during her menses, becomes pure on the fourth day, whereon she should practise the penance known as the Triratna. A man having touched a Chandala or a Shvapacha, the pus of a child-birth, or the dead body of a human being, becomes pure by bathing on the day of his contamination. Similarly a man having touched the bone of a dead man, or having been spattered with dirt and mud on the road from below his naval, should bathe by anointing himself with oil. A man having taken a purgative or an emetic would become pure by taking clarified butter. The man who shaves after bathing, or after taking his meals during an eclipse, would be

clean again by practising a Krichchhavrata. Similarly a man having taken his meals in the company of improper persons, or having been bitten by a dog, should practise the penance laid down in the preceding line. The man who had attempted to commit suicide, or whose entire body had been eaten into by worms and virmins, should practise the Krichchhajapa, and perform a Homa in connection therewith. By a Homa, a sinner is purged off of all sin, and Repentence is the best of all atonements (37—45).

CHAPTER CLXXI.

PUSHKARA said:—Now I shall describe the most mysterious of the sin-expiating rites, whereby a man would attain purity. A Mahapataki would be absolved of his sin by reciting the Pourusha Shukta for a month; while by thrice repeating the Aghamarshana Mantra, a sinner becomes free of all demerits. By repeating the Veda Mantras or the Mantras respectively sacred to the gods of wind and death, as well as by means of a Gayatri Vrata, a similar result is obtained (1—2).

In all forms of the penance known as the Krichchha Vrata, a penitent should shave his head, bathe, perform a Homa ceremony, and worship the God Hari. He should pass the day in a standing posture, and the night, seated. This is what is technically known as the Virasana. The practiser of a Krichchha Vrata, should adopt the Virasana posture during the continuance of his penance, whereby he would be absolved of his sin. A Yoti should practise a Chandrayana Vrata by taking eight morsels of food each day, while in the Vrata known as the "Shishu Chandrayana," he should take

four morsels of food in the morning and evening. In the Vrata known as the Sura-Chandrayana, an anchorite will not be allowed to take more than two hundred and thirty four morsels of food during a period of two months. In a Tapta krichchha penance, the penitent shall live on three handfuls of warm water for the first three days, on three handfuls of warm milk for the second three days, on three handfuls of warm clarified butter for the third three days, and on air for the last three days, water, milk, and clarified butter being taken cold, even when the penance would be practised in a cold season. In the penance known as the Krichchhat-krichchha, the diet should be composed of milk, cowdung, urine of a cow, thickened milk, clarified butter, curd and washings of the blades of holy kusha grass for a period of twenty-one days. The Krichchha Santapana Vrata enjoins a fast for a whole day and night, while that having become through practice a matter of daily habit, constitutes what is known as the Maha Santapana Vrata, and such a fast being observed for three consecutive days constitute what is known as the Ati Santapana Vrata. In a Paraka Yajna, the period of fasting is extended to twelve days. In the Prajapatya form of the penance, the penitent should eat once a day for three consecutive days, and in the night, too, if any thing is obtained without asking for it. A Pada krichchha is the same as a Krichchha Vrata, save that its duration is less than that of the latter by a quarter (3—11).

In the penance known as the Phala Krichchha, a penitent should live on fruits for a month; while in the Shri Krichchha form, he should eat Bael fruits only during that period. In the Padmaksha form of penance, the diet should be composed of Amalakams only for a month, while in the Pushpa Krichchha form, the penitent should live on flowers only, during its continuance. In the penances known as the Patra Krichchha Toyas Krichchha, and Mula Krichchha, the diet should consist

of leaves of trees, water, edible roots mixed with curd, thickened milk, or whey respectively. The penance known as the Vayavya which destroys all sin, should be practised by eating a handful of boiled rice each day for a month. The rite of expiation of sin known as the Krichchham-Agneyam should be practised by eating a handful of sessamum orientale each day, during a period of twelve days. In the penance known as the Brahma Kurcha, the diet should consist of fried paddy for a fortnight. A man having fasted on the fourteenth day of a fortnight, should eat the composition known as the Panchagavya, on the day following, and take no animal diet subsequent thereto. By doing the abovesaid penance twice a month, a man is absolved of all sins. A man with a view to acquire wealth and prosperity to purge off all sins, or to secure a passport to heaven after death, should practise the penance known as the Krichchha Vrata, whereby all his objects would be realised (12—17).



CHAPTER CLXXII.

PUSHKARA said :—A man is naturally inclined to covet the wives and goods of his neighbours, or to kill animals in wanton cruelty, atonement for which should be made by constantly hymnising the Supreme Vishnu as follows :—
 “Obeisance to Vishnu and Vishnu, and to none but Vishnu. I make obeisance to Vishnu, who abiding in my heart, forms the sense of my egoism, and who is the lord of the universe, though himself invisible and lying latent behind this phenomenal world. Salutation unto Vishnu who is eternal, and uncontrolled by any incident or being,—the originless, deathless lord of all. Since Vishnu resides in my

heart, since my intellection is carried on through the medium of his infinite intelligence, since Vishnu makes up the sum-total of differentiated egoistic existences, and since I dwell in him as a part and parcel of the universe, and since he is formed of the acts of beings, may my sins be absolved by my meditating upon his infinite purity. I stand a suppliant at the feet of that Hari, by contemplating whose divine self, a man is purged of all sin, whether due to wicked dreams or thought, and who wipes away all misery and affliction from the face of the Universal Nature. I make obeisance to Vishnu, who stoops down to the miserable sinners, ever falling down and down in the bottomless abyss of darkness, and lends a helping hand to lift them from irretrievable ruin. I make obeisance to thee, O Hrishiksha, O Hrishiksha, O Hrishiksha, who art the lord of the universe and (dost reign as) the Supreme Soul, though unperceived by the senses. Obeisance to thee, O thou Infinite Spirit (Ananta), O thou Govinda, (protector of the universe), O thou Nrisinha, O thou, who formest the subject of thought of the created beings. O thou Keshava, subdue and subdue my wicked thoughts and put an end to my misdeeds. O Keshava, set at naught whatever evil I have cherished in my mind at the dictates of my wicked heart, whatever fierce and diabolical acts I have planned in my mind, and pardon me for indulging therein. O thou Universal God, O thou Govinda, O thou Lord of the Universe (Jagannatha), O thou contemplated by the Universal Nature, O thou who formest the supreme end in life, destroy my sin. O thou Madhava, O thou Hrishiksha, O thou lotus-eyed god (Pundarikaksha), may my sins, whether committed in the morning, evening, noon, or in any other part of the day, whether committed in sleep, dream or waking, whether committed by mind, body, or speech, be pardoned through the merit of repeating the three holy names of yours, stated above. May the sins

which have been committed through my body, mind or speech together with those committed in sleep, dream, or in the state of waking, whether at the time of sitting, resting, eating, or walking be all pardoned (1—15)

Oh thou Hrishikesha, Oh thou Madhava, possessed of the lotus like eyes, destroy all my sins whether committed by my limbs or by my speech. Destroy all my sins, whether committed by my body, mind or speech, whether incidental to my eating animal or unclean food, whether due to evil thoughts indulged in by me, while awake, or to lascivious dreams dreamt by me in sleep. Pardon, Oh God, all the delinquencies I am guilty of, either while going or at rest. May all those sins, whether due to my physical or intellectual existence, and by which I am sure to be doomed to the eternal torments of hell or to a low birth in my next existence be atoned for and pardoned by my constantly repeating the name of the god Vasudeva, in one continuous song of full-throated ease. I singingly repeat the name of Vishnu, who is the Supreme Brahma, the abode of the highest, holiest bliss. May all my sins be pardoned. The feet (god-head) of Vishnu, which are beyond all material principles such as those of sound, smell, touch, etc., and even beyond the comprehension of the gods, destroy all sin. The man who recites the sin-destroying hymn stated above, becomes absolved of all sin, whether oral, mental or physical, gets rid of the evil influences cast by the malignant planets, and becomes merged in the divine essence of Vishnu, at the close of this life. Hence this sin-destroying Psalm (Aghamarshana) should be sung and repeated by a man who has committed any sin. Better it is, that atonements should be made and penances should be performed simultaneously with a repetition of this Aghamarshana prayer, whereby the reciter is sure to be absolved of all sin. Hence they should be performed and repeated with a view to attain enjoyment in this life and salvation in the next (16—21).

CHAPTER CLXXIII.

SAI'D THE FIRE GOD:—Now I shall fully describe the different acts of atonement, by which sins are expiated, as laid down by the god Brahma. Killing consists of those acts which tend to extinguish the vital energy of a creature or an animal, and a man, who, out of anger, malice, or ignorance, kills or causes to be killed a Brahmana, should be branded as a Brahmana-killer. Each of the several persons equipped with arms, and taking part in the murder of a Brahmana, should be looked upon as a Brahmana-killer, and should be held equally answerable for the commission of such an atrocity. The man, on whose behalf or at whose instigation, a Brahmana is roughly handled or backed by whose ungodly gold, ruffians set to assault a Brahmana, should be deemed as the killer of a Brahmana, if death ensues out of such assault or rough handling. A physician administering any poison to a Brahmana with the bona-fide intention of alleviating his bodily sufferings, should not be held morally responsible for his death, nor should a man be held guilty of such a heinous crime, in the event of an accidental death of his wife, son, or a disciple under chastisement (1—5).

A man should perform the penances having duly considered the nature of his crime, the time of its perpetration, and the government and the state of the country he would be in, for the time being, without which salvation would be denied to him. A man, having killed a cow or a Brahmana, should quit his life the same day, or should commit himself to the flames, whereby his sin would be destroyed. For twelve years, the killer of a Brahmana should roam about in the world living on a spare diet obtained by begging and

carrying the skull of a human being at the top end of a rod, as his banner. A man, having unknowingly killed a Brahman, should practise the abovesaid penance for six years; while in the case of a wilful murder, the period of austerity should be doubled. A penance for three years should be practised by a man, attempting to kill a Brahmana, the attempt having proved abortive at the end; while in the case of a Kshatriya, the period of penance should be double of what had been laid down in the case of a Brahmana under a similar circumstance (murder of a Brahmana); while the same should be tripled or nine times increased in the case of a Vaishya or a Shudra, guilty thereof. The period of penance in the case of a murder of a Kshatriya, should be known as the fourth part of what has been enjoined for the murder of a Brahmana, an eighth and a sixteenth thereof being the rule for the killing of a Vaishya Shudra (6—12).

A man having accidentally killed his chaste and innocent wife, should practise the penance similar to what has been prescribed for the murder of a Shudra. A man, having killed a cow, should drink the potion known as the Panchagavya, and practise self-control for a month. He should lie down in a cowshed, take the cows to the pasturage make a gift of a cow, and practise either of the penances known as the Krichchha or the Artikrichchha; while kings, under a similar circumstance, should practise the penance, a pada portion less than what has been enjoined above. A Brahmana having accidentally killed an excessively old, emaciated or a sickly cow, should feast the Brahmanas, and make gifts of gold and sessamum orientale to them. Cow-killing should be interpreted to signify the death of a cow, either from the effects of a slap or a blow, or from that of a clenched fist or a club, or of a breaking of its horns. The death of a cow (or an ox) from the effect of a blow, dealt with the view of goading it to its position, or of yoking

it to a cart, as the case may be, falls under the category of cow-killing. Similarly a cow or an ox, dying from the effect of an attempt of its keeper at curbing, controlling or tying to its post, brands him as a cow-killer. A cow, dying while tied to its post, or with the halter or trappings round its neck, entails in its owner a penance, only a pada degree less in intensity than what has been stated above under the head of cow-killing. A man having killed a cow with a log of wood, should practise the penance, known as the Santapanam, while the Prajapatya form of the penance should be practised, where death would ensue out of the effect of a brickbat pelted at the animal. The Tapta Krichchha form of the penance should be practised, where its death would be brought about by a stone, the Atikrichchha Vrata being the penance for killing a cow with a weapon. (13—18).

A man should live on thickened milk for there consecutive days, and practise a Chandrayana form of the penance, on having killed a cat, an iguna, a mongoose, a frog, a dog or a bird. The penance should be secretly practised, where the act of killing would be unseen by any body, and publicly where the same would be openly effected. The rite of Pranayama, hundred times performed, should be deemed as an expiator of all sins (19—20).

Drinks such as grapejuice, juice of little grapes, palm-tree or sugar-cane, Madhvika, Tanka Madhvika, Maireya, and cocoanutjuice, though not properly intoxicating liquors, should be deemed as wines, while the drink known as the Paisthi heads the list of wines. The members of the three-twice-born castes, should not take any of the intoxicating liquors stated above, and work out their purification by practising penances and by bathing, in the event of their taking any. For a year, he should live upon a grain of rice each day, and take a cake of sessamum orientale once in the night. On having unwillingly taken any thing polluted by the touch of wine, or by human urine or excreta, a member of one of

the twice-born castes, should practise the penance by wearing insufficient and meagre clothes. Having knowingly drunk wine, the members of the twice-born castes should practise penances, without which they would remain impure.

A man having drunk water out of a cup, previously containing wine, should practise a penance for seven days. A man, having drunk water polluted by the touch of a Chandala, should observe a similar vow for six days. Similarly, a man having drunk water out of a wellpot belonging to a Chandala, should practise the penance known as the Santapanam. A Brahmana, having drunk water polluted by the touch of a member of one of the vile castes, should drink the potion known as the Pañchagavya at the expiry of a Triratna Vatra. Similarly, a man, having drunk water freshly collected in a tank or a reservoir in the forepart of the rains and containing conches, snails and water parasites, would be pure again by drinking Panchagavya. A man having drunk out of a well, infected by the carcasses of a human being, would be pure again by practising the penance known as the Triratna (fast for three consecutive days). "Having taken the boiled rice of a barber, or of a man who is the son of a Nishadha woman by a Chandala father Antavasayi) and whose duty is to attend the dead bodies at a burning ground, a man should practise the penance known as the Chandrayana; whereas repentance is the only penance for taking the boiled rice at the house of a Shudra, at the time of peril. A Brahmana polluted by taking the boiled rice prepared by a Shudra, becomes pure again by drinking the potion known as the Panchagavya; but articles fried in oil or clarified butter, sweetmeats, curd, mollasses, sugar-juice and such like articles prepared by a Shudra, are not forbidden edibles, and can be safely taken by a Brahmana (21—30).

The man, who takes his meals without bathing, should fast for a whole day and repeat the proper Mantras at the

latter part thereof, whereby he would be pure again. A man should fast for three days, after having taken any boiled rice contaminated by lice or wilfully trodden upon by a man, polluted by the touch of a public woman, smelled by cows, eaten by crows, defiled by the contact of the five Sthunas, or wistfully looked at by a man who has helped a pregnant woman in bringing about an abortion, and observe a fast for three consecutive days. A man, having unconsciously eaten the semen, urine or the excreta of a human being should practise the penance known as the Prajapatya (31—34).

The penance known as the Chandrayana, should be practised on the occasion of a Nava Shraddha, while the Paraka Vrata should be performed on the day of celebration of the monthly Shraddha ceremonies of one's departed manes. The Atikrichchha Vrata, should be practised on the celebration day of a Shraddha ceremony which comes on at the expiry of each third fortnight. Similarly a Krichchha Vrata should be practised on the occasion of celebrating the half-yearly Shraddhas of one's ancestors. The Pada-Krichchha penance should be practised on the occasion of the yearly Shraddha ceremonies of one's ancestors. In the alternative, the penance should be practised on the day before, while the Shraddha ceremony should be celebrated on the following day (35—36).

A man, having taken any forbidden food, should fast for a whole day by way of doing penance; whereas the performance of a Shishu Krichchha Vrata should be deemed as atonement for eating Bhustrina and garlic. A man, having eaten the boiled rice prepared by people at whose hands the same should not be eaten, or previously partaken of by a Shudra or a female, or having eaten the meat of forbidden or unclean animals, should live on water simply for a period of seven consecutive days. The man who takes wine and animal diet during the continuance of a state of impurity,

incidental to a death in his family (Shavashoucha) should perform a Prajapatya Vrata and practise the virtue of self-control like an anchorite or a Brahmacharin (37—39).

Theft consists in stealing or taking away another's goods without the knowledge and consent of the latter; and a gold stealer would be purified by having been beaten to death by the king with a club. In the alternative, he should wear long clotted hairs, lie on the ground, live on a meal of fruits and edible roots, once each day, for a period of twelve years. One who has stolen gold, one who has drunk wine, one who has killed a Brahmana, as well as one who has defiled the bed of his superior, should practice the Krichchha Vrata for a period of twelve months. The man who steals either gems, pearls corals, copper, silver, magnetic or precious stones, should live on a single grain of rice, each day, for a period of twelve years. Having kidnapped a man or a woman, or having taken wrongful possession of a field, a house or a tank, a person should work out his purification by practising a Chandrayana Vrata. The drinking of the potion known as the Panchagavya, should be deemed as the proper atonement for stealing edibles, vehicles, beddings, seats, fruits, and flowers. A fast for three days should be observed by way of atoning for the sin of stealing hay, wood, trees, dried and boiled, rice and mollasses, raw hydes, and flesh. A man, going unto a wife or a sister of his own father, or unto the daughter of his own preceptor, or unto the daughters of the wives of his preceptor, or unto his own begotten daughters, becomes a Gurutalpaga, or a defiler of the bed of a superior person. Such a man should practise self-immolation by embracing a red hot iron image of the woman defiled, or should practise for three months, the penance known as the Chandrayana. This rule should hold good even in the cases of fallen women (40—49).

The man who visits other men's wives, should be employed to instruct such a defiled woman, in practising the

penances abovedescribed. Having visited an unmarried girl, a Chandala woman, one's own daughter and the wives of one's Sapinda relations, a man should commit suicide. A Brahmana, by visiting a courtesan for a single night only, becomes pure by living on alms, and by constantly repeating his prayer for three consecutive years.

The performance of a Chandrayana Vrata, should be deemed as the proper atonement for a miscreant, who defiles his own aunt, a brother's wife, sisters of his parents, his maternal aunt, a woman related to him by bonds of consanguinity, the wife of a preceptor or a disciple, his own female friend, or cousin's wife, or goes unto a Chandala or a Pukkasa woman (50—54).

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CHAPTER CLXXIV.

S AID THE GOD OF FIRE:—The proper atonement for a sin due to an omission of worshipping an idol, is by repeating a hundred and eight times the Mantra, sacred to that imaged deity, and by worshipping it twice, to make up the original deficiency (1). A Homa should be performed with the five Upanishada Mantras, and the Brahmanas should be treated with a sumptuous repast. The worshipper of an idol, should repeat a hundred times, the Mantra held sacred to it, in the event of its having been touched by a courtesan, by a woman remaining in her lying-in-chamber, or by a member of one of the vile castes. In case where the essential Homa ceremony had been omitted through inadvertance, the worshipper should make good the deficiency, by twice worshipping the idol with the Upanishada Mantras, and by doing unto it the rite of Homa Snanam, after which the

Brahmanas should be sumptuously feasted. In the event of the articles of a Homa being eaten by a mouse or a worm, the worshipper should give up only such portions of them as have been affected in the above manner and wash and retain the clean unaffected part.

In offering the tender shoots of a plant to an idol, the torn and the tattered ones should be rejected, which should be stowed in a different vessel, in the event of the previous ones being polluted by the touch of a vile person (2—5). An idol having slipped down, on the ground, from the hands of a person, or having been lost or fractured, (the worshipper) should repeat the Mantra, a hundred and eighttimes, in a pitcher full of water and fast for a whole day. The evil resulting from such a fall, should be remedied by a Homa ceremony, performed with libations of clarified butter, offered into the fire. O Prajapati, the proper penance for a man tormented with remorse after the commission of a crime, is a contemplation of the god Hari. The penances such as Chandrayana, Paraka and Prajapatya Vratas, as well as a repetition of the Vija Mantras respectively sacred to the Sun-god, the goddess of energy, and the God Narayana, should be deemed as sin-expiating. Similarly a repetition of the Gayatri and the Pranava Mantras, should be held as sin-destroying. The Mantras respectively sacred to the Sun-god, Isha, Srisha, etc., such as are the Mantras which begin with the letter Ka and end with the letter Ra, should be known as possessed of special virtues in destroying sin, when repeated by putting the 'Ang, Hring' Mantras before them, followed by the name of the deity in the dative case singular, the term "obeisance" appended to it, being deemed as the granter of all desires. The Mula Mantras sacred to the god Nrisinha, should be deemed as possessed of the same virtues as the preceding ones. A perusal of this present work (Agni Puranam) as well as hearing it recited by a Brahman reader, destroys all sin (6—12),

The God Vishnu is manifest in two shapes or forms, of which Agni (Fire) is the one. All the Vedas sing the truth that fire is the supreme soul,—the mouth of the gods.* The Fire-god who is but another manifestation of Vishnu, is worshipped in all sorts of sacrifices, whether undertaken with any object or not. In all sorts of sacrifices, it is the god Vishnu, manifest as fire, that is invoked and worshipped with libations of clarified butter. All bodily ailments are removed by making obeisance to, and hymnising the Fire-god, as well as by reciting in mind the Mantra sacred to him (13—15),

Gifts of ten sorts of gold or of twelve sorts of paddy, the performance of a Tala Vrata, the sixteen sorts of gift known as the great gifts (Mahadanam), and the doling out of boiled rice to the poor and the disabled, tend to absolve a man of all sins. A Vrata or a vow, observed in honour of the Sun-god, Isha, Shakti, or the God Narayana, on the occasion of the sun's changing a zodiacal sign, or under the auspices of happy asterisms and benignant lunar phases, should be deemed as atonements for all sorts of sin. A man becomes purged of all sins, by resorting to the sacred places and pools, such as the Ganges, the holy cities of Gaya, Prayaga, Kashi, Ayodhya, Avanti, the sacred field of Kurukshetra, the holy forests of Naimisha, Shalagrama and the sacred shrines at Pushkara and Purushottama. A contemplation which discloses the identity of the contemplator with the supreme light—the absolute Brahma, is a potent factor in expiating one's sins. The primal and eternal Brahma, this Agni Puranam, the gods Brahma, Vishnu and Maheshvara, the different incarnations of the god Hari, worshipped by all and everywhere, the sciences of astronomy and astrology, the images of gods, the Smritis, vows, penances, the sciences of money-making, the different heavens, the science of medicine, the science of war, the arts such as Shiksha,

Prosody, Grammar, Nirukta, Lexicon, Kalpa, the philosophies such as Naya, Mimansa, etc., are but the manifestation of the different aspects of the divinity of the god Hari. Even the sight of a man, who knows the Being from whom have emanated both matter and mind, and of whom, and in whom the universe has evolved out and finds a resting place, destroys the sin of the onlooker, and such a man is identical with Hari himself. The god Hari is the eighteen branches of knowledge. He is both gross and subtle—the unclouded light,—the absolute knowledge,—the illusionless Brahma (16—24).



CHAPTER CLXXV.



S AID THE GOD OF FIRE:—Now I shall describe the fasts, ceremonies and penances which are to be respectively observed, performed and practised by men and women on the different days of the weeks, and on the passing of the sun over to new zodiacal signs, or under the auspices of benignant asterisms and phases of the moon (1). Rules of self-control which are known as the Niyamas, when conformed to, and carried out, in actual life, constitute what is known as the Tapas. The specific features of a Tapas (practice of austerities) are the subjugation of one's senses and such like acts. A vow, taken out of a sense of sincere contrition and repentance, is technically known as the Tapas. The Niyamas are so called from the fact of their enjoining the subjugation (Niyama) of the senses (2—3).

Now I shall describe the process, whereby the Brahmanas who are not the custodians of the consecrated fire (Anagnis),

will attain bliss in this life. By fasts, vows, and penances, such a Brahmana, will be able to propitiate the gods, who grant enjoyment in this life and salvation in the next. An Upavasa (fasting) consists in abstaining from the gratification of the senses, or from indulgence in worldly pleasures by a man who has forsaken the company of evil or has determined to commit sin no more, and not in withering one's frame simply by inanition (4—5). Bellmetal, meat, the pulse known as the Masura, grain, potherbs, honey or wine, boiled rice belonging to other men, and an intercourse with a woman, should be forsaken, by a man while fasting. Likewise flowers, garlands, ornaments, rich clothes or those of gay colours, fumes of burning incense-sticks, use of sandal-paste, application of collyrium along the eyes, use of tooth-brushes, and such like articles of luxury, should be deemed as forbidden to a man while observing a fast. Such a man should cleanse his teeth, in the morning, take a dose of the composition known as the Panchagavya, and then attend to his daily morning prayers and rituals (6—8).

A rite of fasting becomes vitiated by drinking water more than once, by chewing the prepared betel leaves, by sleeping in the day time, and by holding sexual intercourse with a woman (9).

The fundamental virtues which should be cultivated in practising all sorts of penances or in observing vows of all denominations, and which should be deemed as running through them all, as their common features, are the ten cardinal pieties such as forbearance, truth, clemency, charity, purity, subjugation of the senses, worship of the gods, kindling of the consecrated fire and contentment.

The Pavitra Mantras should be repeated, and libations of clarified butter should be cast into the consecrated fire, to the extent, as the means of the performer would admit of (10—11). The man, who bathes every day, practises moderation in all his acts and doings and worships the gods,

the Brahmanas and his preceptor, should abstain from taking alkaline substances, small grapes, salt, wine, and meat. Grains such as wheat, Kodruva, and all other grains except sessamum orientale and Mudga, gram, Devadhanya, Shami paddy, white paddy and edible roots of the forest, and Panya, constitute the group of alkaline food stuff. Seeds such as Vrihi, Jasthika, Mudga, pulse, barley, and sessamum orientale should be used in vows and penances, while vegetables such as kushmanda (Gourd). Alavu, egg-fruit and palanki, should be totally avoided. Articles such as Charu (sacrificial sweet porridge), powdered barley, potherbs, curd, clarified butter, Shyamaka seeds, Shali-rice, Nivara seeds, and barley should be taken on occasions, where a Havishya form of diet is enjoined or on the occasion of a vow or penance, and also in the night, while according to others, all other articles except wine and meat, being the proper diet of a penitent on the abovesaid occasions (12—17).

A Brahmana, having undertaken a Prajapatya Vrata, should abstain from taking anything in the morning for the first three consecutive days, from taking anything in the evening for the second three consecutive days, and should live for the next three days on food, not obtained by begging, and then fast for the last three days. In the penance known as the Krichchha Santapanam, the diet of the penitent should be composed of the dung and the urine of a cow, thickened milk, curd, clarified butter, and the washings of a Kusha blade, the penance being closed by a fast for a single night. In the Sopavasaka penance, the diet should consist of the articles enjoined in the case of a Krichchha Santapanam, for a period of six days at intervals, while a Krichchha Vrata, extending over a period of seven days constitutes the sin-destroying Maha Santapanam. The penance known as the Paraka Vrata, consists of a fast for twelve days, while in the Maha Paraka form, the fast should be observed for thrice that time. (18—22).

In a Chandrayana Vrata, only fifteen morsels of food should be taken on the day of a full moon, but the penance in question may be practised in the following way as well. The diet of the penitent should be composed of a pala weight of the urine of a Kapila cow, a thumb full of her dung, seven pala weights of her thickened milk, two pala weights of the curd prepared from her milk, one pala weight of the clarified butter obtained from the same source, and a Pala weight of the washings of the blades of Kusha grass. The urine of the cow in the present instance, should be collected by repeating the Gayatri Mantra, the cowdung by reciting the Mantra running as "Gandhadvara" etc., the thickened milk by uttering the Mantra which runs as "Apyayasva," etc, the curd by repeating the Mantra which begins as "Dadhikravana," etc., the clarified butter by repeating the Mantra which runs as "Tajoshi" and the washings of the Kusha grass by repeating the Mantra which runs as "Devasya," etc. Thus a Chandrayana Vrata may be converted into one known as the Brahmakurcha, by repeating the Mantras of the Rik Veda, known as the "Apohista" etc., by joining with it either the Pranava Mantra or the sin-destroying psalm of Aghamarshana. By drinking the potion composed as above, and in a manner as above indicated, a man is translated to the region of Vishnu. An anchorite who takes his meals at the close of day, and the man who practises a penance of fast, as well as persons who forego animal diet or perform the horse-killing sacrifices, enter the region of paradise (23—28).

Gifts, vows, and sacrifices, especially the one known as the Agnyadheyam, consecrating rites, Deva Vratas, Vrishotsargas the rites of Chudakaranam and Mckhala Vandhanam, and the installation ceremonies should not be respectively observed, practised or performed in a Malamaṣa [a month in which there are two new Moons] (29—30).

A lunar month should be computed from the day of one

full moon to the other. A Savana month consists of thirty days. A solar month should be computed from the passing of the sun from one zodiacal sign to the next, while an astral month is closed by one full revolution of an asterism. Marriages and such like ceremonies should be celebrated in solar months. The Savan months are most auspicious for the performance of sacrifices, while the yearly Shraddha ceremonies in honour of one's departed manes, should be performed in a lunar month. The Shraddha ceremonies of one's deceased ancestors, should be performed within the five fortnights computed from the day of the full moon in the month of Ashada, no matter whether the sun would be in the sign of Virgo or not by that time. In the case of discrepancy between a monthly and an annual Tithi, the latter should be followed, while in matters of asterisms, preference should be given to the former. A man should observe a fast (in Nocturnal vows), till the asterism in which the sun sets on that particular day, does not go down the horizon. The Tithis or the phases of the moon should be deemed auspicious in the day time only, regarding the observance of vows (Vratas) which should be kept in the day, the contrary being the rule in respect of the nocturnal ones. Of the twin or the blended Tithis, the falling off of an Amavasya (new moon) and a Pratipad (the first phase of the moon) on the same day, should be deemed as the most auspicious; and the blending of Tithis should be deemed as dreadful, not only destroying the merit of any pious acts done under their auspices, but as positively detracting from one's past pieties (31—37).

In a ruinous peril, in a wilderness and on the occasion of the celebration of a marriage ceremony or on civic disturbances, the state of impurity should be observed for a single day only, as done by a king, a minister of the crown and a man who has taken a vow. The incapacity of a king, a woman a virgin, and a woman, in her menses, or of a mother

who has just been delivered of a child, to perform, at a proper time, a penance reaching its goal through a very long term, on account of his or her state of impurity, does not constitute what is technically known as a Vratabhanga (Breaking of a vow). On the other hand, such a person is allowed to perform the penance by his or her proxy, the merit being the same as if he or she had personally performed it. In the case of the breaking of a vow, either through anger, inadvertence, or greed, the penitent should shave his or her head and observe a fast for three days consecutively. A disabled husband may authorise his wife or son to practise a penance, or to observe a vow on his behalf. By living on a milk diet pure and simple, the spiritual preceptor of a person shall atone for the sin, incidental to an abandoning of a previously undertaken worship or a vow before its completion, on account of a death or a childbirth in his family. Water, edible roots, fruits, milk, clarified butter, the fervent prayer of a Brahmana, and the ambrosial words of one's spiritual guide, are the eight things which can never vitiate a vow, and make it whole as a medicine, even in the event of its accidental and un-wished-for break. (38—43).

"I have taken this vow, Oh thou lord of vows, with a view to acquire fame, glory, knowledge, offsprings, wealth, purity and enjoyment in this world and salvation in the next. Oh thou lord of the universe, may this penance, which I have undertaken to practise before thee, safely come to a successful termination by thy gracious pleasure. Oh thou lord of the good or the abiding principle in the universe, make whole and complete what would be wanting in my performance of this holy Vrata, in the event of my dying before its completion. I make obeisance to thee, oh Keshava, and invoke thy presence in this mystic diagram. Come, Come, Oh lord, manifest as the embodied image of this vow, yea, stay and assume the

shape of the embodied Vrata which filleth the universe with bliss and prosperity. With a mind full of humble love and deep devotion, I bathe thee, oh Keshava, with the washings of the blessed Panchagavya, and the five ambrosial substances named as the Panchamrita—may all my sins be destroyed. I offer this blissful Argha offering composed of flowers, sweet scents and perfumed water, make me the receiver of many such in life, respected by the community I belong to. Accept this water, Oh lord, offered by me, for washing thy feet and rinsing thy mouth. Kindly accept these clothes, oh lord, offered at thy feet, and make me in turn clad in rich clothes and bedecked with ornaments, Oh thou the presiding deity of all vows and good clothes. Accept these perfumes offered at thy feet, oh thou who art the abode of the proper sensible of smell, and make me free even of the smell of sin, and let the perfume of chaste conduct break through my corporeal frame. I offer thee, oh lord, these beautiful flowers, and may I have many such in return, through thy gracious pleasure. May flowers bloom in abundance in my gardens—flowers which exhilarate the life and bring good health with their presence. Kindly accept these incense-sticks, Oh thou the master of the only abiding principle in the universe—yea, sticks which are composed of the ten sweet scented ingredients, may the world burn incense before me in devotion and humility. Accept these lamps, oh thou the original light, accept these lamps with flames tapering towards heaven; and may I ascend the ethereal spheres by the merit of such an offering. Accept these boiled rice and these articles of food, oh thou Supreme God, and always keep me well supplied with such comforts and commodities. Make whole and complete, oh lord, whatever has been omitted or made defective by me, who am void of devotion and ignorant of the Mantras and the process of worship. Give me wealth and success, oh lord, and make me the happy possessor of fundamental virtues. Increase my

knowledge, piety and faith in thy divine self. Bless me with a long and healthful life, lift me up from this miserable earth to the region where pain can never enter, and make me free from the cycles of necessary rebirths. Accept this worship and this my fulfilment of the vow, oh thou who dost preside over the observance of all vows, and depart in pleasure from this place at present, to return to grant me boon on another occasion (44—58).

In all Vratas, the person performing it, should sleep on the bare floor and worship a golden image of its presiding deity, if his circumstances would admit of such a one. Japas (repetition of a Mantra) should be made, a Homa ceremony should be performed, and gifts should be made at the close of all Vratas. Twenty-four, twelve, five or a single Brahmana in the alternative, should be feasted in such a connection. The preceptors should be worshipped, and remuneration should be given to the Brahmanas according to the means of the performer. Cows, gold, shoes, sandals, water-pots, bowls, proprietary rights in land, umbrellas, beds, cloths in pairs, and pitchers should be separately gifted away on the occasion of the completion of such a Vrata (59—62).

CHAPTER CLXXVI.

SAID THE GOD OF FIRE:—Now I shall describe the Vratas, which should be performed on a Pratipad Tithi (the first phase of the moon's wane or increase) in the different months of the year. Such a Tithi occurring in the months of Karticka or Chaitra, should be held as sacred to the God

Brahma. The birthless deity should be worshipped on such a day, and the worshipper (Vrati) should observe a fast for the entire day and night. The god should be contemplated as possessed of a golden complexion, carrying a rosary and a ladle in his right hand, and a Kamandalu and a small ladle in his left, and wearing long clotted hairs, and should be worshipped either with the Mantra which runs as "Om obeisance to that eternal infinite Real (Om Tat Sat) or with the Gayatri Mantra, repeated for a year. Offerings composed of thickened milk should be offered to the deity, by repeating the Mantra which runs as "May the god Brahma be pleased with me." By performing such a Vrata, a Brahmana enjoys prosperity in this life and becomes entitled to the unalloyed pleasures of paradise after death (1—3).

I shall now discourse on the process of performing a Dhanya Vrata (a penance that glorifies its performer), whereby an insignificant man becomes glorious. On a Pratipad Tithi, in the month of Magh, the performer should fast and offer libations of clarified butter into the fire in the night. He should worship the sacrificial fire, by repeating the Mantra which runs as "obeisance to the Fire God," whereby he would be possessed of all good things in life (4—5).

In observing the vow known as the Shikhi Vrata, the performer should take a single meal on the Pratipad Tithis. Such a vow when fulfilled, makes its observer the possessor of a Kapila cow, and bestows on him the characteristic divinity of the Fire-God (6).

